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THE

MISSIONARY HERALD.

VOL. XCIII. — MARCH, 1897. — NO. III.

ON the first day of January, 1847, Rev. Stephen Johnson arrived at the mouth of the Min River, for the purpose of opening a new mission in China. The city of Foochow lies thirty-five miles up this river, and Mr. Johnson and Rev. Lyman B. Peet, who had labored in Siam, were authorized to establish work at this point. The present year, therefore, is the Jubilee of the Foochow Mission, and the annual meeting with the native helpers and members, held from November 10–17, took special note of the anniversary. On November 18, the fourth annual rally of the Christian Endeavor Union was held, an account of which from the pen of Mr. Goddard will be found on another page. Of the mission meetings Mr. Hartwell says that they were the most inspiring gatherings that the mission has ever had. The history of the half century of work was reviewed with deepest interest, and large audiences were gathered in the tent in the mission compound. On one occasion 900 were counted as present. The program of the meetings, printed in Chinese, fills a large and closely printed sheet. Sessions were held each morning, afternoon, and evening, and at each session a native pastor and also a missionary presided. Aside from a number of sketches reviewing the past, papers and discussions were introduced bearing upon the present and future work of the churches. The list of topics introduced is too long for this paragraph, but it indicates remarkable activity on the part of native Christians, as well as vigorous leadership on the part of the missionaries. The first half century of Christian work in this central city of the Fuh-kien province closes most auspiciously, giving promise of great enlargement in the near future and in all the years to come.

Jubilee of the Foochow Mission.

IT is known to our readers that Dr. F. E. Clark, of the Christian Endeavor Society, is in India in the interests of the organization of which he is the head. We have read of the good services he has held at Ahmednagar and Sirur and other points in the Bombay Presidency. His presence and words will carry cheer and hope to all missionaries in India, who are now sorely tried by the conditions under which they must prosecute their work. We hear from Calcutta that the lectures by Dr. J. H. Barrows have produced a deep impression upon the crowds that have attended them. We have seen a full report of only one lecture, in which Dr. Barrows gave a most vigorous exposition of the world-wide reach of Christianity, and of its contrast in this respect with the other religions which mankind have accepted.

Drs. Clark and Barrows in India.

Indian Famine Relief.

No doubt the hearts of multitudes have been touched by the account of the myriads of people who are suffering by famine and plague in India, but so far as we can learn very little has been contributed in the United States for their relief. One reason for this, doubtless, is the feeling that Great Britain is responsible for her own subjects in India, and that she has the means and facilities for providing for them. Though there is a measure of truth in this, yet we cannot entirely close our hearts to the appeal which comes from the stricken people. Moreover there is one class of sufferers in India which we in the United States ought specially to help, — those whom we through our missionaries have led to break away from their associations and join the Christian church. In doing this they voluntarily cut themselves off not only from the sympathies of their relatives and neighbors, but also from many sources of supply. Hence in this time when there is little food, and prices are enormously high, their circumstances are peculiarly hard. The hardship is greatest in our Marathi Mission, where both famine and plague are most seriously felt. Within this mission the appropriations for the present year, made before plague and famine appeared, were reduced by the sum of $8,350, of which amount $1,600 was in the salaries of missionaries, and $6,750 in the "native agency," namely, for pastors, preachers, catechists, and teachers. Instead of being reduced, the appropriations for these missionaries and native agents ought to be doubled. The cost of living is doubled, and the calls upon their charity are incessant. We beg to suggest that our friends who are moved to give something for relief work in India, over and above their gifts for regular mission work, would intrust their money to our Marathi Mission, for distribution chiefly to its native agents whose needs are so pressing and who will use so well what is sent them. Why may there not be an extra offering of at least $8,350 to cover these reductions in the Indian field of the American Board where the suffering is most acute? Such an extra offering would be but a small response to the appeal to our humanity. It is a debt which we owe to our Christian brethren in Western India who are now in special need because they have forsaken heathenism and have followed Christ. May we not look for a generous response to this appeal? Contributions for this purpose may be designated "for relief of native agency in India," and sent to F. H. Wiggin, Esq., treasurer of the Board.

Changes in Mexico.

Mr. Eaton, of Chihuahua, reports an incident which illustrates strikingly the changed attitude of the people in that city in reference to evangelical work. He had recently been invited to officiate at a wedding ceremony, the bride being a relative of families prominent for their wealth and official position, and still Roman Catholic. At this wedding these relatives were present in large numbers, witnessing for the first time a Protestant marriage ceremony. Mr. Eaton reports that he could not have been treated by those who were present with greater courtesy had he been the bishop himself. He naturally contrasts this occasion with his reception when he first reached Chihuahua. Then a notice was posted upon the cathedral door, warning men not to rent rooms to him, nor sell furniture, food, or drink; and not to attend the services of the Protestants under pain of excommunication. No Spanish teacher could be secured for five months. The change certainly is marvelous.

Financial.

A BRIEF study of the receipts, which are printed below, will give force to our appeal. We desire very much that the favorable movement begun in January, by which our regular donations increased over last year by more than $2,600, be continued every other month during our fiscal year. This must be accomplished in order to make the ends meet, financially, this year. During the five months past, our donations have decreased to an extent that causes alarm on the mission fields, where much distress prevails from lack of funds. Legacies are always an uncertain factor. Thus far this year there has been shrinkage. The large increase in special donations must be attributed entirely to the Congregationalist's Orphan Fund, for which we are grateful, and because of which many a child of sorrow is thanking God. We beg all our churches to look through the contributions which they made last year, month by month, and then see to it that at least as much is raised this year for the Board. If there could, by any means, be a small percentage of increase, the relief would be beyond our ability to describe.

COMPARATIVE STATEMENT OF RECEIPTS.

	January, 1897.	January, 1896.
Regular donations	$44,122.10	$46,777.03
Donations for special objects	3,178.84	4,620.93
Legacies	8,827.11	8,487.98
Total	$56,128.05	$59,885.94

	5 mos. last year.	5 mos. this year.
Regular donations	$165,884.31	$147,363.80
Donations for special objects	19,170.45	34,595.38
Legacies	35,890.70	19,729.50
Total	$220,945.46	$201,688.68

Decrease in regular donations for five months, $18,520.51; *increase* in special donations, $15,424.93; *decrease* in legacies, $16,161.20; *total decrease* in five months, $19,256.78.

Plague and Famine in India.

OF the reports which reach us from India, the saddest are those coming from the city and Presidency of Bombay. In the latter part of December one third of the population of the city had fled, and the death rate was from two to three hundred a day. Six extra daily trains were put on the railroads, and the stations were crowded. Our last letter from Bombay is dated January 8, in which Mr. Abbott says that they are living "where the plague is raging the worst, and people around us are dying by the scores, often even dropping down dead in the streets." But Mr. Abbott can say: "My first thought is to express our thankfulness to our great Protector that it has not come nigh any of our mission circle, nor taken away any of the Christians of our church. We have learned to appreciate the XCI Psalm as never before; for though thousands are literally falling at our side, the pestilence has not come nigh to us." Far more shops are closed than are open, and business is carried on with the greatest difficulty. In their panic, workmen are leaving their tasks, and even the postoffice and government offices are partially deserted. Notwithstanding all, our missionaries are convinced that there was never so good a time for Christian work, and they call for all possible aid, that they may supply the needs of the destitute Christians and may push forward the evangelistic work. Ground that has been so deeply plowed is ready to receive the good seed.

Lord Kinnaird on Evangelical Work in Turkey.

The Bible Lands Missions Aid Society, of Great Britain, has of late rendered most efficient help in many mission stations of the American Board in Asia Minor. It has recently reported that, through a special fund for relief work, it has forwarded no less than $34,000 for help at seventeen mission stations in Asia Minor. Lord Kinnaird, the treasurer of this society, in reporting this fact in the *Star of the East*, makes the following succinct statement in reference to the impression which prevails somewhat widely that the work of evangelization in Asiatic Turkey is checked, if not entirely suspended, on account of recent troubles: "Will you kindly look at these facts? None of the American missionaries have been withdrawn, not one of the chief stations is abandoned, nearly 200 of the native pastors and preachers are still left to labor in the Gospel, hundreds upon hundreds of school-teachers and Bible-women are at their posts. The colleges are started afresh with numerous students, schools are resumed, and children crowd in, congregations gather for worship and hearing the Word, the poor people hunger for the Gospel. The Armenian Evangelical Church has been persecuted; thank God, it is not destroyed. In fact, aid for evangelization was never more needed than now." These statements are as true as they are remarkable. Is not the voice of God calling to a forward movement?

Aids for the March Concert.

The article on another page on "The Administration of the American Board" was prepared to aid those who use the topic assigned for missionary concert for March. An extended article with the same title, written by one of the editors of the *Congregationalist*, in 1895, and since issued in booklet form as "The Congregationalist's Handbook No. 6," can be had on application at the rooms of the American Board.

The Children of the Oorfa Pastor.

The story of the martyred pastor at Oorfa, told in the last number of the *Missionary Herald*, has touched many hearts, and several generous gifts have been received by us to be used for the support of his six orphan children. These gifts are most gratefully acknowledged, and have been forwarded to Oorfa, in care of Miss Shattuck. They will suffice for all the present needs of these children, but there are other cases, quite as pressing, for which gifts will be thankfully received and used at our best discretion.

Shall the Pledge be kept?

Several of our missionaries in Turkey write with great joy over the resolutions passed by the American Board at its last annual meeting, expressing sympathy with them in their work. They say very little about the first resolution, which refers to the Board's admiration for the steadfastness and faith of the missionaries, but the second resolution stirs them deeply. One missionary says, "It gives me a new thrill of hope and gladness;" and another says, "Miss W—— and I fairly held our breath as I read it, and we said almost together, 'If they don't forget, the end is soon.'" Perhaps some of our readers may not remember what that resolution was, and we reprint it: "Resolved, that we give to these missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy, prayers, and gifts, till the whole land is won for the kingdom of Christ." Is the pledge to be kept?

A Protestant Ordination at Oorfa.

Miss Shattuck, of Oorfa, reports an event of deep interest which occurred on the first Sabbath of the new year, namely, the ordination of Mr. Kunujian. Mr. Kunujian had studied in England and returned first to Marsovan and thence to Oorfa, where he arrived on the first day of the great massacre. He has preached very acceptably, and all desired to have him ordained as an evangelist. Neighboring native pastors came to the ordination services, and not less than 2,000 people crowded into the church. The aged bishop of the Gregorians declined to attend the service, but sent a cordial letter of congratulation and benediction. The new vartabed and the church committee were present and a very large number of their people. The martyred pastor, Mr. Abouhaitian, was the only one who had previously received Protestant ordination in Oorfa. After the ordination service there was a baptism of children, and thirty-nine persons were received to church membership, five of them being girls from the high school. Miss Shattuck says that the people do not seem the same as formerly, they are so softened and refined by the afflictions they have suffered. "But there is a beauty of soul seen in their faces which comes only from communion with God."

A Gregorian Ordination.

A significant illustration of the changed attitude of the Gregorian Armenians toward Protestants is seen in a fact reported by Mr. Sanders, of Aintab, concerning the ordination at Oorfa of three men to the ministry of the Gregorian church, two of whom have studied in the Central Turkey College, one having completed the theological course in our Marash Seminary. In the ordination services there were no prostrations, and little use of the sign of the cross, the archbishop paying very little attention to many of the traditions of the Old Church. This high official was very cordial, and expressed himself as glad that these men were prepared as they were for Christian service. Such educated young men will do much toward raising the character of the Gregorian clergy in Turkey, and in this way a reformation may be brought about which will be of greatest spiritual value.

Studies in Missions.

Many Christian Endeavor Societies as well as clubs in churches are engaging definitely in the study of missions, and we commend to their attention the article by Rev. Mr. Beach, on another page. The scheme which he outlines is simple, and it has worked well in practice. Such studies are most profitable as well as interesting, and we wish that they might be pursued in all our churches. Mr. Beach will be quite ready to correspond with any persons who desire to make further inquiries in the matter, and he may be addressed at either 80 Institute Place, Chicago, the office of the Student Volunteer Movement, or at Springfield, Mass.

The Bible in Austria.

Dr. Clark, of Prague, reports that the work of circulating the Bible in Bohemia has been prosecuted with vigor during the past year. No less than 9,813 Bibles, Testaments and portions, have been circulated. Three colporters have been employed by the American Bible Society, under the direction of our missionaries, and their reports show that the Word of God is not bound, either in its circulation or in its influence upon the hearts of those who receive it.

Conference of Foreign Mission Boards.

The Fifth Annual Conference of secretaries and others directly connected with foreign missionary societies in the United States and Canada was held in New York City, January 12 to 14, at the Rooms of the Presbyterian Board. Twenty or more foreign missionary societies were represented by from sixty to seventy delegates, and many practical questions connected with the work of conducting foreign missionary operations were considered. On Tuesday, January 12, there was a conference of treasurers, and during the following days such topics were considered as Self-Support in Mission Churches; Gifts for Specific Objects; Annual Reports, their form and practical use; The Economic Distribution of the Missionary Forces; Missionary Furloughs; Unmarried Missionaries; Independent Missions; together with reports on other subjects. These conferences are most helpful to all who participate therein, and the judgments based upon the experience of so many practical men who are engaged in the conduct of missions abroad go far toward solving some problems which have been very perplexing. Among the most important acts of the conference was the making of preliminary arrangements, based upon the report of a committee, for the holding of an ecumenical foreign missionary conference in the city of New York in the year 1900. Missionary societies in Great Britain and elsewhere have cordially responded to the suggestion, and much interest is felt in the proposed assembling on these Western shores of the representatives of all foreign missionary societies of the world to recount what God has done within a century in the work of foreign missions, to recognize the divine blessing upon this undertaking, and to plan for enlargement in the future.

Orphans at Van.

Dr. Raynolds writes of the value of the work done for the orphans in Van. While it is worth much to be able to keep the multitudes from starving, little can be done to lift them out of their filth and ignorance. But the children can be put under such influences as may change their whole destiny for time and eternity. On the receipt of additional funds, Dr. Raynolds has enlarged the work for orphans and is now using the stables on the mission premises, and he thinks he can manage to stow away on these premises nearly 200. But he adds, "Even then we shall have but touched the fringes of the need, and I should like to rent one or more near houses and increase the number."

Steadfastness.

How would Christians in America endure such persecutions as have met the new church members at Gak-liang, described in the letter of Rev. Mr. Goddard, of Foochow, printed on page 105? Would all but six or seven out of 143 stand firm? Perhaps there is less peril of relapse in the presence of open foes such as these Chinese have withstood than when men are met by the temptations to ease and self-indulgence.

The American Board Almanac.

The value of our American Board Almanac has been most cordially recognized by individuals and the press in this country, and gratifying notices have been received from Great Britain concerning the beauty and serviceableness of this annual. The secretary of one of the prominent missionary bodies in Great Britain writes: "I confess I envy you the issuing of such an almanac in connection with your missions. Perhaps we may attain to an imitation of it some day."

The Sick and Hungry.

Reports from Harpoot at the beginning of January reveal some very sad cases of destitution. At one village of 200 houses, there were reported 170 sick; in another village, which had 280 houses before the massacre, 250 were sick, some 400 having already died since the massacre. The people in many of the villages are dying not so much from disease as from want. In Harpoot city two houses have been opened for orphans, and it is hoped that others may be secured. The Arabkir pastor reports that there are in that city alone 1,711 orphan boys and girls, and no less than 683 widows, the whole number dependent upon charity being over 3,000. It is a significant fact that of the £ T. 2,500 in the hands of the local officers from the collections made by the government for relief during the past years, the sum of £ T. 1,000 has been set apart for the repair of mosques. What remains is being distributed at the rate of from twenty-five to forty-five cents a person. Another fact is significant that, simultaneously with the giving of government relief, the taxgatherers have been specially active. In one place at the door of the room in which the government was giving aid, stood zaptiehs collecting taxes of those who came out. The officials in other places are more generous, giving to those who had received relief protection from the exactions of collectors and creditors.

Support the Spiritual Work.

We again call attention to the fact that gifts for the temporal relief of the Armenian sufferers do not avail for the support of the missionary work among them which is essential even to their temporal salvation. If our missionaries, and the native agents who work with them, are not supported, temporal relief will not long avail anything. The preacher and teacher and the evangelistic services in each community are well-nigh essential to the distribution of aid which shall keep the sufferers alive. In regard to this relief work Mr. Crawford, of Trebizond, says: "We recognize that these large sums which have been given have been sent for food and clothing, that is, for relief work, and for relief they have been and shall be conscientiously expended. We further recognize the fact that the donors of these sums are not all Congregationalists, that the funds have come in from philanthropists, irrespective of creed or party, and we appreciate the confidence placed in us in thus being allowed to distribute immediately to the needy ones, and to assure them of the love and interest felt in them by friends beyond the seas. At the same time our good Congregationalists may well consider the fact, that while we do not want them to send less for bread, many are giving for bread who will not give for church and school work, and that Protestant Christians in Turkey are looking directly to Protestant Christians in America for aid in keeping up the special church services which they as Protestants have learned to value so highly."

Orphanage at Bebek.

It is a most interesting fact that the old building at Bebek which Dr. Hamlin used for his theological seminary has been purchased by the German relief committee of Frankfort-on-the-Rhine, to be used as an orphanage for girls and boys. There will be accommodations for about 150 children, and it is a delight to think that the place which has been so consecrated by prayers and Christian effort in time past is now to be used for such a philanthropic and Christian purpose.

Matters in Japan.

Mr. Allchin, of Osaka, reports an evangelistic tour he had made through the island of Kyushu, with his lantern, preaching thirty-one nights to audiences numbering in the aggregate 15,510. While all this is encouraging, Mr. Allchin warns us not to draw too favorable inferences. The people will flock to listen to these addresses illustrated by pictures, while the morning audiences on Sunday are very small. The thoughts of the people are absorbed in worldly concerns, and those who profess the Christian faith need a new and mighty impulse from above to lead them to better and more consecrated lives. In December, Mr. J. R. Mott, of the Student Volunteer Movement, spent two days at Okayama, Japan. Mr. Pettee reports that not for years, if ever before, has that city witnessed such a meeting as was held on December 17. Three meetings were held in succession, and thirty-two young men arose for prayers and gave their names as desirous of accepting Christ as Saviour and Lord. Other meetings were held, of great interest and value.

A Demand for Missionaries.

In connection with the foregoing we may refer to a letter received from Rev. Mr. Rowland, who returned to Japan last autumn, and found himself at once greatly perplexed as to which one of three or four stations was most in need of his services. He visited Tottori, and left it with the impression that the Lord was pointing the way to his return there, but on reaching Kumamoto the call to that city seemed quite as urgent. Matsuyama was visited, and it seemed as if the opportunities in that field were in some respects greater than at either of the other two points. But on returning for further conference with the mission, it was finally decided that the most imperative call was from Sapporo in the Hokkaido, and Mr. and Mrs. Rowland accordingly have gone to that northern station for the winter, at least, where they doubtless will remain permanently unless prevented by reasons of health. These facts show that there is an eager demand for missionaries in Japan.

Brahman Priests.

The character of the Brahman priests of India, of whom the common people stand in such awe, is well illustrated by the accounts which are given of their conduct during the present time of famine and plague. They are playing upon the fears and religious susceptibilities of the people, and enormous sums of money are spent in these days in sacrifices and offerings to them. Miss Millard, of Bombay, writes: "Through the credulity of the people the priests are reaping rich harvest these days. The *Bombay Gazette* of December 30 contains the following: 'Pundit Swaroopdas wires to us from Shikarpur, "I undertake to free Bombay of its plague if goat flesh, fish, and liquor is supplied to me for sacrificial purposes in quantities sufficient to equal, approximately, a day's consumption in Bombay. We further condition that no slaughter of larger animals (meaning, of course, cows) should take place on the day the sacrifice is offered. I am ready to leave for Bombay on intimation. I require neither remuneration nor traveling expenses."' No doubt hundreds will be deceived by this man to whom they will give everything he asks." It would be difficult to regard this as anything but an exceptional case were it not in exact accord with the whole history of the Brahman priesthood. They are haughty, selfish, and mercenary. Despising the common people, they do not hesitate to profit by the woes of others.

A Memorial Church in Parral.

On December 6, 1894, Mrs. Helen B. Olds, wife of Rev. Otis C. Olds, died suddenly at Parral, Mexico, after a brief but beautiful missionary service of less than three years. Her personal friends, including missionaries in Mexico and Americans in Parral, and several in the United States, planned to erect a much-needed church building in memory of Mrs. Olds' devoted Christian life. The church at Parral, though its members are all poor, raised for this object between six and seven hundred dollars. The work on the building was done almost entirely by members of the church, most of them giving part of their labor in addition to their contributions of money. The building was dedicated, free of debt, on January 20. Nearly 400 persons were present at the service, including the governor of the district, several members of the city council, and representatives of all classes of the people. Twenty-two members of the church at Las Cuevas, fifteen miles distant, were present. The assembly was quite remarkable, and all Parral is talking about what was said and done. Mr. Wright preached the sermon, and Mr. Eaton led in the dedicatory prayer and addressed the church. The building is well situated, fronting the public garden, named after President Diaz, which is a favorite resort in the city. A marble tablet in the vestibule of the church records the name of Mrs. Helen Bush Olds, in memory of whom this "evangelical temple" was built. On the Sunday after the dedication nearly 100 members participated in the Lord's Supper, thirty-five of them having been received during the year 1896. Mr. Olds reports that the church is moving forward with new courage and faith.

MRS. HELEN B. OLDS.

Consecrated Money-makers.

A missionary in India has expressed the opinion that "the need of the hour is a consecration of money-making powers to the Lord." It is certainly true that, at the present time, the first two requisites for the prosecution of foreign missionary work are fairly met, namely, open doors and a supply of laborers. Nearly the whole world is accessible, and the Student Volunteer Movement gives assurance of an army of helpers quite in advance of the means at hand to maintain them. The present special call is for consecrated givers; men and women, too, who shall make it their missionary work in life to earn and give all they can for the advancement of God's kingdom in the world. A missionary going to China gives his time and energies to the Lord's work, expecting only an economical support through life. He has no thought of laying up money. Why may not a multitude of Christians whose circumstances and aptitudes keep them from going abroad have the same missionary spirit, leading them to live in the same economical way as they would were they on missionary ground, and giving the avails of their business ability and toils to the Lord's treasury? Missionaries of this kind are needed in great numbers in America, as well as in Africa and India and China.

Miss Clara Barton's Testimony.

We have received from the American National Red Cross Association a copy of an illustrated edition of its report of the relief expedition sent by it last year to Asia Minor. Forty-four pages of the report are given to Miss Barton's own statement, as president of the association, and the remaining 100 pages give the reports of the financial secretary and of the general and special field agents. We have been deeply interested in the account of the way in which relief was administered. It was a most philanthropic work, and efficiently and successfully conducted. The aid and comfort it brought to the stricken people of Turkey were of inestimable value. Miss Barton bears emphatic testimony to the character and service of our missionaries and to their self-denying efforts in ministering to the wants of the suffering people. In speaking of the band of American missionaries at Constantinople, including Dr. Washburn, president of Robert College, Miss Barton says: "If one would look for peers of this accomplished Christian body of our countrymen, they would only be found in the noble band of women, who as wives, mothers, and teachers aid their labors and share their hardships, privations, and dangers. I shall always feel it a privilege and an honor to have been called, even in a small way, to assist the efforts of this chosen body of our countrymen and women, whose faithful and devoted lives are made sacred to the service of God and their fellow-men."

For the Furtherance of the Gospel.

Not seldom does Satan overreach himself, and help the cause he seeks to hinder. Dr. Gordon, of Japan, reports a meeting held at a place near Tottori, where two Buddhist priests unwittingly aided in the preaching of the gospel. They had filled themselves with *saké*, and came prepared to break up the meeting. This they sought to do by noisy interruptions and by seizing the clothing of the speakers. A policeman who interposed for the sake of keeping order was vilified and roughly treated. It was a noisy audience, though very small. But the result was that the next night there was an audience of from 150 to 200, and all were very quiet.

The "Scenes from Mission Fields."

The response we have received from Sunday-schools and Christian Endeavor Societies which have received the sheet of pictures entitled "Scenes from Mission Fields of the American Board" has been very gratifying. The gift seems to be highly appreciated. Our readers will remember that it is sent freely, on application, to all Sunday-schools and Young People's Societies that have contributed of late for any object connected with the American Board, or that propose to do so within the year to come. We shall be glad to hear from those who desire this sheet.

Deaths of Missionaries.

It is with deep sorrow that we learn of the death of two of our missionaries in China, Mrs. Jennie P. Atwater, of Shansi, and Mrs. Isabella B. Williams, of the North China Mission. We have no information as to the dates or circumstances under which these two valued missionaries have been called from the earthly service, and only know that they have gone, to the great loss of all those associated with them and those for whom they had labored.

FOURTH ANNUAL CONVENTION OF THE FUH-KIEN SOCIETIES OF CHRISTIAN ENDEAVOR.

BY REV. DWIGHT GODDARD, OF FOOCHOW.

THE Fourth Annual Convention of the societies of Christian Endeavor of the province of Fuh-kien was held at Foochow, November 18, 1896, morning and afternoon. As there was no church large enough to accommodate those that were expected to attend, a tent of bamboo mats was erected on the grounds of the American Board in the suburbs of Foochow. To this place the members and friends of the Christian Endeavor in the Church Missionary Society and the American Board resorted from far and near. In the morning there were 750 present at one time, and in the afternoon 900 ; while fully 1,200 were present at some time during the day. The weather was mild and favorable for an out-of-door meeting, and the flowers and trees made a charming background for the twoscore society banners that decorated the stage. The program was long, but Mr. Ling Mukgek, the first Christian Endeavorer in all China, made an admirable presiding officer, and under his spirited leadership reports, addresses, and prayers followed in rapid succession, without break or drag.

THE CONVENTION IN SESSION.

In the morning reports were read from twenty-eight societies, enrolling 576 active, 501 associate, and 135 honorary members, besides six Junior societies with eighty-three active and ninety-one associate members; a grand total of thirty-four societies, with 1,386 members. Missionary offerings had been made during the year of twenty-nine dollars, silver. The organization of a local union of the eighteen Foochow societies was also reported, all the principal officers being Chinese. It was a cause of great regret that these statistics that make Foochow the Banner City in Christian Endeavor China should not have been included in the 1896 report of the United Society of China.

Many interesting things were disclosed in the reading of the reports. When that of the Washington Convention of 1896 was read, a student asked, "What! was it held inside the Imperial City?" One boy said he was chosen to read the report because he was stupid and would read the characters and not "add words." This was a decided hit on his pastor, who was notoriously long-winded. One boy lost his manuscript, but pluckily went on and delivered it "out of his stomach," as the Chinese have it for "from memory." A literary man volunteered to read the report of a society, but was called down when it was discovered that he was not the regular delegate, "who was only a tradesman." Even the little Juniors were present, although "they were no bigger than my thumb."

The afternoon session was given up to addresses and a consecration service. It opened with a greeting from "Father and Mother Endeavor in China" (Mr. and Mrs. Hubbard), which was replied to by Miss Newton, who adopted a famous felicitous expression to the Christian Endeavor societies, "A hundred children and a thousand grandchildren." There were then words of greeting from Mrs. Bishop Joyce, Miss Bosworth, and Dr. Correll, of the American Methodist Mission, and letters from Tasmania, Amoy, and Shansi. Then followed the reading of an address on the Holy Spirit, by Mr. Uóng, a Christian in the Imperial Customs. There were also addresses by Pastor Ling, of Kucheng memory, and Mr. Ho, a watchmaker. Rev. W. Banister, of the Church Missionary Society, then delivered the most impressive address of the day, at the close of which he referred to the sympathy of the world that had blessed Foochow at the time of the Kucheng tragedy, and expressed the hope that in some way we might show our sympathy for the Armenians in their hour of suffering. A series of resolutions was then offered by Mr. Ding Ming Wong, the assistant at the Theological School of the American Board of Commissioners for Foreign Missions, conveying our sympathy to the Armenians and urging the governments of England and the United States to intervene in their behalf. An impromptu collection of $20 was taken for their relief that will be forwarded to the Bible House, Constantinople. An interesting incident of Mr. Ling's management of the collection was the happy way in which he sent the boxes around the second time "to accommodate those who on second thought found that they had not been as generous as they now wished to be."

The deepest interest and enthusiasm centred about the consecration service that closed the exercises, and here again Mr. Ling's leadership was conspicuously successful. As prayer or verse or words followed each other from all parts of the great audience, one forgot the struggle of the Church of China during the past half century in the vision of the future of that Church that faith presented to the minds of all present. Rev. Charles Hartwell, whose service almost spans the

fifty years' work of the American Board of Commissioners for Foreign Missions in Foochow, blessed the Lord that his life had been spared to see this day, when a thousand consecrations could be offered in joy and peace on the very ground where the first missionaries were stoned as they passed on the street. Surely the friends of missions and all Christians have good cause for rejoicing in the success of Christianity in China that is marked by this Fourth Annual Convention of the Young People's Society of Christian Endeavor in Foochow, China.

THE ADMINISTRATION OF THE AMERICAN BOARD.

We wish all our business men, as well as those not devoted to business, would give a little time for consideration of what it means to administer all the varied interests which belong to an institution like the American Board. Manifestly such an enterprise must be conducted on business principles. There must be division of labor, defined rules of policy, and safe methods of managing trusts. The past history of the Board has given to it a good reputation in all places where its work has been known. Its whole work has always been before the public for inspection. Its method of administration is worthy being described for the information of its friends.

Its duties of correspondence are divided among three secretaries. Two of them, Rev. Judson Smith, D.D., and Rev. James L. Barton, D.D., are designated as foreign secretaries and have the immediate charge and supervision of the foreign field. The twenty missions of the Board are divided between them. This correspondence is widely extended and becomes the Board's record of missionary achievement. It covers many difficult and delicate questions.

The Rev. Charles H. Daniels, D.D., is the home secretary, the special duty of his department being to promote the missionary spirit at home, and to secure both the missionaries and the means required for the support of the work. The correspondence involved is varied, reaching out to all the churches and societies in their giving, to local and State conferences, and to the candidates who contemplate the missionary service.

The editorial secretary, Rev. E. E. Strong, D.D., prepares and edits the various publications of the Board, which are used so effectively in the dissemination of news among the churches. The increasing demand for missionary literature indicates the efficiency of this department.

The duties of the treasurer, Frank H. Wiggin, Esq., are most exacting. Few can realize the variety of detail, not only at home, in the correspondence with the church treasurers, and caring for funds and investments, but also in correspondence with all the mission fields where are vested large moneyed interests. This department is carefully guarded. A finance committee of the Prudential Committee has constant oversight and makes monthly investigations of the treasury. Then there is a committee appointed by the Board itself to overlook the treasury, as well as auditors, with their expert accountant. The reports of this accountant have been complimentary in the extreme. It has always been a cause for gratitude that the credit of the Board has stood at the highest in all parts of the world, and its paper is counted as the best.

Not to know Mr. Charles E. Swett, the publishing and purchasing agent of

the Board, is to have a defective Congregational training. The work of his department is exceedingly varied. Goods to the value of between fifty and sixty thousand dollars are purchased and forwarded annually to the different missions. The *Missionary Herald* is forwarded to subscribers and honorary members, and a large amount of missionary literature is sent to applicants in all parts of the land.

For many years the Board has had two district offices, one in New York, under the care of Rev. Charles C. Creegan, D.D., and one at Chicago, under the care of Rev. A. N. Hitchcock, PH.D. These offices have come to be important centres of distribution for the literature of the Board, while the district secretaries give themselves largely to field work in their respective territories. There is also a general agent on the Pacific coast, Rev. Walter Frear.

Twelve gentlemen, six clergymen and six laymen, who freely give their time to the work, together with the president and vice-president *ex officio*, constitute the Prudential Committee of the Board. The corresponding and editorial secretaries and the treasurer sit in conference with the committee, but do not vote.

Their meetings are held every fortnight, with occasional special meetings. The Prudential Committee is divided into sub-committees, to whom special matters are referred, and all reports must be rendered to the whole committee in writing. Important matters of finance are referred to a standing committee consisting of five business men. There is also a legacy committee, and a sub-committee on each of the mission fields.

The business of the committee is arranged by the executive officers with much care, and presented by the proper official in as compact a manner as is possible. The business is considered by the committee, as a whole, or referred to a proper sub-committee for fuller investigation. The variety and breadth of the work can readily be imagined. This body of men ought to have the confidence and the gratitude of the churches. Freely and at great sacrifice they care for these Christian interests.

Each of the missions abroad is an organized body, and is required to hold at least one meeting during the year. Regular minutes must be kept of all its transactions, and the same forwarded, through the secretary of the mission, to the secretaries of the Board, with all other important documents. Each station must make a report to the mission to which it belongs, and the same be forwarded to Boston. Constant and regular correspondence is required from all the fields and their missionaries.

Each mission must present to the Prudential Committee its estimate of needs for each year. These estimates must cover, first, the work deemed most important, and, second, those objects which though not essential are yet so important as to call for grants if the state of the treasury will allow. These estimates are the basis of action on the part of the Prudential Committee when appropriations are made, in November of each year. Applications from individual members of a mission are not received unless the concurrence of the mission is first obtained.

Each mission appoints a treasurer, who is responsible to the Prudential Committee and must make full reports to the treasurer of the Board of all receipts and expenditures from all sources, with balance sheet showing the exact condi-

tion of the treasury. Every station must have its treasurer, who is responsible to the mission treasurer. A board of auditors must vouch for the accuracy of the accounts of the missions.

The missions are charged not to overrun the appropriations under any circumstances, great emergencies excepted, and then only by vote of the mission. Debts are not allowed in the reports of mission treasurers to the treasurer of the Board. When the Board is in debt it is because the actual receipts have not equaled the estimated receipts, upon the basis of which estimate the committee must make its appropriation in November of the previous year. The work cannot be forecast from month to month with economy, but plans and contracts must be made year by year, with as much prudence and care as is possible.

It has always been the aim of the Board to administer its affairs with care and economy. For the past twenty years the cost of administration has averaged about seven per cent of the income. This is accounted as good management, and such economy is seldom matched in large corporations which do so wide a business.

There is one more consideration. All this work is founded and carried on in the name of the Master. Every dollar given to the treasury is sacred money and represents a purpose of the giver to fulfil Christ's command. The great work and its motives may well presuppose fidelity in administration. The statements as to administration, here made, will show the Board as a business enterprise.

SOME RESULTS OF RELIEF WORK IN TURKEY.

BY A FOREIGNER RESIDENT IN CONSTANTINOPLE.

"Inasmuch as ye have done it to one of the least of these."

It is early yet to detail the full results of the magnificent benevolence of Christendom toward the Armenian sufferers in Asiatic Turkey. But while the work is not finished, the end of the general relief work, aside from provision for orphans, is in sight. During the last fifteen years more than a million dollars have been contributed in England, the United States, Germany, Switzerland, France, Holland, and other countries, even to the antipodes, in aid of the Armenians. It is worth while for those who have taken part in this great charity to ask what their money has done.

Asiatic Turkey is a Mohammedan country. Out of its 18,000,000 inhabitants, barely one fifth belong to the various Christian communions, not more than 1,500,000 of these being Armenians. Darmesteter, writing of the Afghans, accurately characterized the religion professed by Afghan and Turk alike as teaching "no charity, no self-control, no self-improvement, and best qualified in the damnation of alien creeds." Naturally there are exceptions to this sweeping generalization. But on the whole, the feeble minority known as the followers of "the Nazarene" have long represented in Asiatic Turkey the only forces which urge the Moslem population to charity, to self-control, and even to self-improvement.

Poor and, to Western eyes, ineffective though this incentive to the higher manhood has proved, the progressive qualities of the Armenians, more than

anything else, envenomed the retribution wreaked upon the race for the sedition of a comparatively few of its members. There is no need to repeat accounts of the terrible scenes which resulted from the wish of the Turkish people to forestall, under the well-known apothegm of Moslem statecraft, "Massacre is better than sedition," the possibility of an Armenian insurrection at some future day when the clearly growing self-improvement and self-control of that people should find their full development into power. As a result of these horrors some hundreds of thousands of Armenians, men as well as women and children, were left bereaved, hungry and forsaken, stripped of property and business, houseless and naked, at the beginning of winter on the bleak highlands of Eastern Turkey. Their religion had been reviled, their churches profaned and destroyed, the virtue of their women scorned and outraged, their clergy slain or thrown into prison for seeking to keep alive the spark of faith among their people, and their Bible called seditious because it teaches trust in God and incites to patience and hope notwithstanding the power of the persecutor. Thousands had died rather than give up their religion. Had the Moslems been led by the thought of the wicked vinedressers, "This is the heir; come, let us kill him and seize on the inheritance," their violence against the Armenian race could not have been more fierce. Apparently the survivors were left entirely to the mercy of such Mohammedans as might throw an occasional crust to them, as they sometimes throw a bit of bread to a dog. It seemed certain that the Armenian race in Turkey would be exterminated, and that the Armenian church, after all its centuries of fidelity to the name of Jesus, had received its deathblow. Thousands among the wretched survivors began to believe the declaration, dinned into their ears day and night, that there was no alternative for them but to choose between death and Islam.

This was the situation which appealed to the charity of the Christian world in the autumn of 1895. Had not this appeal been quickly and royally heeded by private benevolence, all that was feared in the way of extermination of race and religion would have been accomplished, while the statesmen of Europe were still investigating whether anything of note had happened in Asiatic Turkey; and long before any cautious plannings for restoring to the Christians in that remote region security to live and to earn their bread. So cautious have the governments been, that the honor of protecting the Christian right of relief to the starving has largely been left to Great Britain alone. During months together, while the necessity was greatest, and the danger of visiting the prostrate people was most imminent, all the European powers but Great Britain deemed it unwise to anger the Turk by giving bread to the broken-hearted and starving Armenians.

As to the good accomplished by this great charity, these are some of the results. Between 100,000 and 200,000 helpless people have been saved from starvation, have been wrested from the clutches of pestilence, have been clothed, helped to restore their houses, to reconstitute their trade or their agricultural enterprises, and have been set on their feet with at least a beginning of self-support, and thousands of orphan children have been rescued from destruction and provided with shelter, clothing, and the beginnings of instruction which will fit them for the life from which they had so nearly been cut off. The Armenian church has been saved from destruction, the clergy have been emboldened to

recommence their functions, the people have again found comfort in the ministrations of the sanctuary. The mere fact of the general outflow of help for people regarded as a prey has often deterred the astonished Turks from pursuing their policy to the bitter end.

Aside from these outward and physical fruits of the Armenian relief work, other profoundly benéficent results do not at first meet the eye. If any of the people in the hour of despair did waver, thinking that perhaps their sufferings would justify abandonment of their religion, that uncertainty of mind has disappeared. If any had begun to doubt God, the aid which reached them as unexpectedly as though dropped by ravens at their feet has proved to them that God does live, and their faith will not again easily fail. The fact of sympathy has brought to the people hope and patience, and has thus greatly diminished the probability of despairing violence against unfriendly neighbors. Living in the semi-fossil condition into which they were brought by the Mohammedan conquest, the Armenians have felt toward aliens much as do their Mohammedan neighbors, — eager to offer damnation to all professing a creed different from their own. But this narrowness cannot recover its sway over men to whom Western Christians have brought life, whom they have taught new industries and the means of improving old ones, and to whom, in short, the prompt and effective measures of relief adopted by the love of these aliens has brought a new idea of the unity of the universal Christian body. Moreover a new value has been found in the consolations and the incentives of the gospel. Never before has the demand for the Bible been so great nor relish for its instruction been so keen as at present. Mohammedans also, along with the Armenians, have had an object lesson in that love which is the glory of Christianity, in the generous, rapid charity which saved the Armenians, as well as in their own participation in its benefits whenever they themselves lacked food and clothing.

This work has truly been the work of Jesus Christ. It is of the same class as the healing of the sick and the raising of the dead by the hand of the Master, and as the elevation of the submerged classes in the slums by his faithful servants in our cities. All who have had a share in contributing to it may rejoice with exceeding joy in its success, and in feeling with all humility that their self-denial will one day be rewarded by that blessed sentence, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But one aspect of the results of this great charity must not be overlooked. Its moral and spiritual fruits must be made permanent, as the beginning of a new era of growth for the Armenian church. To this end missionary operations in Turkey must at once be placed upon a higher plane of efficiency. Let us not be misunderstood at this point. The object of missionary operations in Turkey is not to build up a Congregational nor a Presbyterian, nor even a Protestant denomination. So far as Armenians are concerned it is to induce the people who have the gospel to live by it. It is to persuade a race which bears the name of Christ to seek more likeness to him. It is to foster in this church a sense of its responsibility for witnessing for Christ toward the people among whom it has its home. The misfortune of the Armenians hitherto has been too great readiness to fold the gospel treasure in a gorgeously embroidered napkin and to bury it in the holiest recesses of the altar; to kiss the outside of the book rather than to

absorb its contents. The Armenian church has practically no helps to the study of the Bible of a date later than the sixteenth century. What this must mean in an age of doubt and criticism the people of America very well know. Far be it from us to undertake anything to the injury of the ancient Armenian church. Its history during fifteen centuries and its terrible sufferings in the present period demand our warmest sympathy. Ultimately that church is destined to be the successful exponent before the eyes of the Moslems, who had thought to destroy it, of the saving love and the purifying doctrine of Jesus. What remains for our missionaries to do in Turkey is to keep before the people the simple gospel, in its beauty and preciousness, until the people shall permanently and irresistibly decide that the church shall have a preaching ministry to feed their souls. In this time of weakness and of turmoil, such a result depends upon maintaining and strengthening the work of the Board in Turkey. For some time Armenian clergy have been in the habit of using to a considerable degree the publications of the missions of the American Board in the preparation of their exhortations to their people. In a few cases Armenian priests have prepared for their work by study at the colleges and theological seminaries of the missions. The rending of the veil of prejudice, which seems to be one of the results of the relief work, promises that the opportunity for the missionaries to help the Armenian church in this way will be much increased. But it will not be increased if the supplies of the missions are to be cut off.

Friends of the American Board, does not the hand of divine Providence point unmistakably to a duty in this matter? Your magnificent charity to the Armenian people has already borne much and gracious fruit. But the best and most permanent results of that Christian charity will not be fully attained save by continuing self-denial that the people whose lives you have saved may find in the preaching, in the education, and in the publications which you support in the Turkey missions the aid to a better understanding of their heritage in Christ, which at present they can gain in no other way.

A SUCCESSFUL EXPERIMENT IN THE STUDY OF MISSIONS.

BY REV. HARLAN P. BEACH, EDUCATIONAL SECRETARY OF THE STUDENT VOLUNTEER MOVEMENT.

Some experiments made by the Student Volunteer Movement for Foreign Missions may prove helpful to leaders of church and young people's organizations who have missionary meetings in charge.

Though the Movement originated in 1886, little was done in the matter of missionary meetings and mission study until five years ago; yet it had found a system already existing with which it had to deal. This system mainly depended upon two kinds of meetings; the first a modified form of the missionary concert, the other of a better sort in which the students listened to specially prepared papers on missionary themes.

Inquiry showed that the modified missionary concert was open to these objections: it gave opportunity for much poor reading from missionary books and periodicals; it often furnished little more than missionary hash, the materials for

which were collected indiscriminately from all lands and times; when carefully prepared, it followed no method and so failed to impart a comprehensive view of the heathen world and its needs; and in case the various missionary fields were taken up in rotation, for the first presentation of a country, the cream was gathered from its entire surface, leaving for subsequent presentations of that field a creamless commodity not much relished by the audience. The plan of presenting specially prepared papers, varying from ten minutes to half an hour in length, was open to less objection, but it was found that, excepting those who prepared the papers, the students received but little permanent benefit, since the memory could retain the facts no better than it does an excellent sermon.

To obviate these commonest difficulties, the Movement decided to publish in its periodical, *The Student Volunteer*, carefully prepared study outlines on selected topics. Subjects were chosen with a view to include all important features of missionary work and life, and in connection with these outlines, references were given by chapter or page to the best literature on the subject. Any one who glances over that excellent book, "The Missionary Pastor," where the studies are reprinted, can see that this plan would strongly appeal to students, and would result in valuable additions to missionary knowledge, if carefully followed. But the Movement was disappointed in its hopes; the studies were used but by few. A presentation of the importance of missionary study was accordingly made in the colleges by the secretaries, with some improvement. There was, however, a deeper cause for failure; missionary literature was wofully scarce in colleges and even in seminaries. An agitation for missionary libraries, to which some 150 institutions responded, showed the Movement that libraries only partly met the need, since there might be only two or three books bearing on a given study, and how were they to suffice for a class of twenty? The above facts led the Executive Committee to adopt the present method of study which is now in its third year of successful operation.

Briefly described, the plan is this. The most important missionary subjects are selected and arranged under a four years' cycle, resembling the seven years' scheme of the International Sunday-school Lessons. For the sake of variety, three courses, on as many different main topics, are presented each year. Those of the Fall and Winter terms are of eight studies each, while that of the Spring term contains six studies. For each course a text-book is written or chosen by the educational secretary, who gives his entire time to the educational work of the Movement. The most important key to the situation is the books, and in preparing them the following points have been aimed at: brevity, each lesson being brief enough to be carefully read in half an hour; inexpensiveness, the paper edition at twenty-five cents being far more valuable, if large classes are desired, than the cloth edition for forty cents; intrinsic interest; ease in getting at the facts; and material for more thorough study, provided for by lists of suggested readings in the most accessible literature on the subject. To aid the student, analytical outlines are printed in *The Student Volunteer*, while in connection with each study the leader receives from the secretary a sheet of suggestions as to the teaching of that particular lesson. After each study is over, a report blank is filled out and forwarded to the secretary, the leader being perfectly free to ask questions and make criticisms or suggestions.

The success attained by this plan has been gratifying. The first year some 1,400 students completed one or more of the following courses: The Historical Development of the Missionary Idea; South America; Medical Missions; and China. The second year more than 2,100 students completed one or more of these courses: India; Four Principal Non-Christian Religions; and Missions in the Light of the Gospels. Last term 234 classes took the course in Missionary Biography, some 3,000 text-books being secured by students, while the present course on Missions in the Middle Ages, just begun, has about 1,200 students. Over 200 institutions, in forty States and provinces, were pursuing this plan last year, and during this year a larger number will be enrolled. Thus the experiment has been a wide one, and we are glad to report that it has proven almost uniformly successful. It will be understood, of course, that the number of students taking portions of different courses is much greater than the number reported as completing them.

The question arises, Can others than students make a profitable use, with modifications, of this plan? In reply we would say that in Philadelphia the Christian Endeavor Union has introduced one of the courses of last year, that on India, and has organized classes in different societies, the Volunteer text-book, "The Cross in the Land of the Trident," being used. In many other places different courses of the Movement have been successfully taught to classes of young people. In some cases woman's missionary societies, desiring to really *study* missions, have employed the Volunteer text-books. One Woman's Missionary Board has had part of the volume on Missionary Biography, "Knights of the Labarum," reprinted for use in a study course of their own. As the number who are engaged in such study increases, it is evidently proving successful. Let fifteen minutes of the hour be devoted to crisp accounts of denominational work, and there is no reason why such study should not meet the needs of our missionary meeting leaders. If the method is tried, all would probably feel, as one has expressed it, "as if we were getting out of a little circle and making substantial progress at last."

The above is not a plea for a slavish following of Volunteer plans. It simply shows the importance of five things, if missions are to be firmly grasped: an appreciation of the duty of knowing about missions; a comprehensive, interesting, and progressive scheme for gaining such knowledge; printed information in the hands of each person in advance; sufficient study on the part of all to make facts adhere; and a meeting for talking over these facts and adding to them by side-light studies.

Letters from the Missions.

Foochow Mission.

THE ING-HOK DISTRICT.

MR. GODDARD, of Foochow, reports a recent tour through this district where there has been so much of religious interest in recent months: —

"This field, as you know, is the one that for more than thirty years the late Rev. S. F. Woodin traversed, sowing the seed, and on this tour I was to tell the people of his death. Scarce a village for scores of miles up and down the river but what he has visited, and he was loved

and honored and known by thousands that never would accept the blessed gospel that he brought. The pastor broke into tears when he heard the news, saying, 'He baptized me when I was a little boy.'"

A REACTION. — PERSECUTION.

Mr. Goddard regards the special interest which was manifested some months since as the result largely of Mr. Woodin's labors. The church at Gak-liang grew rapidly till it numbered 143 members, but a persecution has now arisen which is exceedingly trying. Of this persecution Mr. Goddard writes: —

"The beginning was back in May, and at one time we thought peace was secured, but later influential men took up the matter against the Christians and formed a compact with all the villages about by distributing cakes; two are given to each family, and over 9,000 were distributed. Whoever accepts them binds himself to the compact. In this case it was an agreement to have no fellowship with the Christians. This meant that the Christian storekeepers could do but little business, scholars would not come to Christian schools, and thieves and vagabonds would be free to molest Christians with impunity, and Christians from the outlying villages coming to sell produce would not be able to do so. The enemies, seizing one pretext or another, have led things from bad to worse. The village elders and constables are all against the Christians, and when appeal is made to the magistrate he sends out runners who take the word of the elders and constables and they report: 'There is no trouble down there,' or, 'The distribution of cakes is a village custom, and has no connection with the Christians,' or, 'The pastor is a busybody with a hasty tongue who stirs up strife,' or, 'The Christians refuse to pay taxes,' etc.

"Now if the Christians were always faultless, and would only 'tell the truth, the whole truth, and nothing but the truth,' we could get to the bottom of the business; but alas! they are first of all Chinese, and only recently converted from heathenism. They are sorely tempted, like all Chinese, to make out their side as all right, and I am afraid they have presumed on their growing numbers and connection with the 'foreigners,' who are supposed to have unlimited wealth and power, to boast and threaten. The Chinese idea is to look out for number one. All altruistic ideas of self-denial for others, or Christian ideas of humility and loving service, are unknown by inheritance. It is news to them that a loving, holy life conquers all things, that there is power in enduring patiently the devices of evil men. So they feel a little aggrieved because the wealth and power of foreign missionaries are not at once put at their disposal when persecution comes. But we are here to teach them that their only help is in Jesus and his teachings, and that with him to help they will conquer all things.

"They do not realize also that it is part of the Lord's dealings with his children to test them and discipline them for better things. This is a spiritual teaching, and the Chinese are very materialistic. Is it strange that they should be staggered, at first, by actual persecution? If they give way a little, it is not because they are weak or unconverted, but because spiritual things are new to them. When we explain it to them they use a very expressive word, 'mó-huák,' which means, 'inevitable, we must endure it,' and forthwith they patiently wait and suffer long. As they are slow to accept Christianity, they are slow to give it up. Of the 143 church members at Gak-liang, half of whom joined this year, four months of persecution have only turned back six or seven. Praise the Lord!

"Let me relate two of many instances of their steadfastness. A church member from a little isolated village way up in the beautiful mountains came down with a back-load of wood to sell and to buy food. No one would buy of or sell to him because he was a Christian, and they took him by the queue and jostled him about. They so threatened and persecuted three Christian storekeepers that they fled the village and hid, but came back when I came to tell

their story. That night a constable with twelve men visited the store of one of them, who a few years ago had come from Diong-loh where he had learned to be a Christian, and asked to see goods and crowded into his store, and then into his loft, stole his money and warned him to leave the village. He left that night, not knowing whither to go, and without money, but still a faithful Christian. God bless such and care for them!"

South China Mission.

A COUNTRY TOUR.

DR. HAGER reports a tour into the country districts, occupying two weeks, during which he had some interesting experiences, baptizing seventeen adults and five children, and admitting several to church membership. During the two weeks he traveled some 450 miles, 135 of which were on foot. Tsim Shik is a new out-station opened this year. Here two men were received to the church, after a most interesting examination. One of them is a school-teacher and the other a young man of some means. These men had never seen a foreigner, and Dr. Hager was the first white man with whom they had ever talked. The outlook at this place is certainly hopeful. Interesting incidents occurred at Hoi Ping and Cheung Sha Tong. Dr. Hager writes: —

"Sunday, December 6, finds me in San Ming City holding two communions, one for the men in the chapel and the other for some women in the city. A fish dealer is received to the Lord's Supper for the first time after his consecration to God by baptism. The women are always glad to see me, and two little girls of the two families living here recite to me a part of the first Christian book we use here.

"Our work here is progressing, and we are asked to furnish an English teacher for a free school in a large Chinese school building next to our chapel. This request comes from the gentry and is sincere. They are willing to furnish the schoolroom and a place for the teacher to live, as well as to give about seventy dollars of his salary, if we will secure a competent Chinese who can teach English. The committee in charge of this work have already opened a Chinese free school, and they propose that the Chinese teacher, whom they entirely support for the purpose of teaching the classics, should have half the time and the English teacher the other half. They also promise to allow us to preach Christ to the pupils if we secure the English teacher, and to admit any of our adherents to the school. We shall probably need $150 to $200 for the salary of the Chinese teacher who can teach English, and we are now looking for the right man, trusting that our friends will help us afterwards in meeting this additional expense. I have promised to superintend the English teaching and to instruct the pupils a little whenever I am in the city. A number of the Chinese Christians feel that this movement is of the Lord. Let us hope it is, and may we be able to press the truth home.

A RED-LETTER DAY.

"Monday, December 7, is a red-letter day in the history of my missionary career in China and of our South China Mission, for on that day I receive twelve persons into the Christian Church, a greater number than has ever been received at one time before. Proceeding on foot to Sam Kapat, at an early hour we hold our first communion at the chapel, where one of our high-school pupils receives baptism. From here we proceed to the house of a Christian, where six more are baptized, and after administering the communion we go to our third appointment on the same day and receive five more. At each place a short sermon is preached and the inquirers examined as to their faith in Christ; the members of two families become recognized Christians by this day's work. One of these families is that of a Californian Chinese helper of the American Missionary Association, who, with his son, a few weeks ago was already aboard the steamer in Hongkong bound for San Francisco, when he was attacked by malarial fever. The doctor, finding him in

this condition, refused to let him proceed; and so he returned again to his home with his son, and to-day he had the joy of seeing his wife and two sons receive the rite of baptism. He says now that he is glad that the Lord prevented his setting out on his journey to America. The other family received was that of our San Ming helper, and his wife, mother, and sister-in-law, as well as his two children at home, were baptized."

At Hoi Han Fan, the second new out-station opened this year, some dozen persons welcomed Dr. Hager, two of whom were inquirers, and after many searching questions they were received into the church. At Kwong Hoi one person was received to the church who, it seems, heard Dr. Hager speak in Cleveland in 1888, and had taken all this time to think upon the matter before making his confession of faith.

INQUIRERS AT HOI IN.

Dr. Hager, under date of December 10, writes: —

'This was a joyous day to us in Hoi In, not so much on account of the number of persons baptized as the number of inquirers who were present at our service. I took the names of four persons who said that they wanted to be Christians; a business man and two other elders of a neighboring village were with us during the whole service and were deeply impressed, and we had the joy of receiving two elderly men, elders of two villages, into the church. One of these is very earnest, and after I had baptized him, and while still kneeling, he asked to be allowed to pray a few words; and there upon his knees he dedicated himself to God and asked him to help him to be faithful and to keep his commandments. He is a doctor by profession, and wherever he goes, he tells the people about Christ. May the Lord anoint his lips that he may do much good and lead many to Christ!

"The other elder is the father of one of our Californian helpers, who some months ago was imprisoned by the district magistrate because his village did not furnish a certain amount of money. From his prison he wrote me that he wanted to become a Christian, and although he is not yet perfect, he has wonderfully changed. Once he was one of the proudest of the proud Confucianists, whom nothing seemingly could reach. Another of our converts was not permitted to attend the communion by his father. Such is still the persecution against Christians. It is needless to say that this one day at Hoi In was very full; even the women come to be healed of their bodily ailments, which is a little unusual in this region."

North China Mission.

A HOPEFUL OUT-STATION.

Rev. C. E. Ewing, of Peking, writes from Nan Meng, an out-station of Peking, where he had been working in connection with the pastor: —

"To-day a fair is being held in this market town, and the pastor, Mr. Hung, and myself have had the opportunity of preaching to crowds that pressed into the chapel to hear. The attitude of the people of this place and of this whole region is favorable to the Christian doctrine, and very many listen most attentively to the gospel message. When asked to express themselves concerning the Christian truth, they frequently say, 'Don't understand.' But others say, 'Doctrine good.' Still others make their interest evident by coming frequently to hear, or by asking questions, or by treating the native pastor or the missionary with marked kindness. Let me give a few instances to illustrate.

"One of the church members was excluded from fellowship a few years ago because he gambled, but he seems to have sincerely repented, is a constant attendant on church services, always takes part in prayer, and wishes to reunite with the church. The church members think it well to go slow in receiving him back into fellowship, but he very evidently intends to have his influence in favor of Christ and the church. Last winter when Mr. Ament and I were here, this man invited us to a feast, inviting others who were not

Christians in order that they might have the opportunity to hear the Christian doctrine. Now again he has similarly invited the native pastor and myself to a feast at his house to-morrow. This man, though under forty years of age, has been chosen as headman of his village. He tells me that one of the temples in the village has been emptied of idols, that about ten of the one hundred and sixty families have given up the idols in their homes, that many others do not believe any longer in their power, and that, though there are few Christians in the village, the attitude toward Christianity is favorable. This is the same village where the family of the pastor's father, our helper Hung, lives. The old (?) gentleman himself is nearly sixty years of age and is still, as he has been for years, an active and efficient helper. His oldest son is the ordained helper or pastor now located here at Nan Meng. Another son is employed in the printing office at Peking, and one of his daughters is soon to marry a brother of one of the deacons of the South church in Peking.

"Yesterday Pastor Hung and myself walked to a village two miles north of here, where there is an excellent opening. This large village, Shen Chia Ying (pronounced Shun jeah ying, and meaning 'Shen family camp'), seems to be very prosperous, and is surrounded by a dirt wall eight or ten feet high, with a ditch outside of that. Miss Russell, Mrs. Hung, and Mrs. A——, the Bible-woman, have been invited and gladly welcomed by some of the women of the place. Pastor Hung says that he has been treated more cordially there than in any other non-Christian village to which he has ever gone. Soon after we reached there a goodly number of men crowded about us, also very many children. We stood in an open place close to the temple, and for more than an hour preached repentance and salvation, eternal life, and the happiness of heaven through faith in Jesus. Then we were invited into a neighboring carpenter's shop, where we had opportunity to talk further with some who seem especially interested. These people heard the doctrine first at Nan Meng on market days, and from two of our church members who are peddlers from village to village."

In this village of Nan Meng a boys' school has been established, the people paying all but $1.50 a month for its support. The teacher is a Chinese, well educated in the classics, having the first scholars' degree, and, though not a Christian, is a hopeful inquirer. Mrs. Hung, the pastor's wife, has also a school for girls. One of the priests in the Buddhist temple near by is said to be a believer in Christianity, and he is not the only priest who acknowledges the falsity of his own religion. But this is quite another thing from the real acceptance of Christ.

Mr. Ewing also mentions an out-station twenty miles distant, having a church, where the signs are not cheering. The members of the church seem contentious and unwilling to work together with true Christian devotion.

NEW CHAPELS.

Dr. Smith, writing from Pang-Chuang, November 21, says: —

"Within the past six months we have opened three city chapels, one in Chiu Ch'eng, or the 'Old City,' where the district yamen used to be; one in the present city of En Hsien, and one in the city of Hsia Chin. In all three the beginnings have been most hopeful, the opposition of the literati in the Hsia Chin case melting away to nothing. We have our preaching force distributed over a much wider district than ever before, and two are at present exploring two counties to the south of Kao T'ang, where they have met with a good reception thus far. We have sent five to the special theological class at Tung-cho, which makes us very short of workers. It is well not to have all we want or need, as the other Christians are stimulated to do something on seeing how many doors are open."

Japan Mission.

WORK FOR THE ISLAND OF KYUSHU.

In the late changes in orthography of Japanese names, the above spelling is adopted for the name of the great south-

western island. Dr. Gordon has recently spent three weeks upon the island, traveling about 1,000 miles and speaking about thirty times. After a trip which he speaks of as most enjoyable, he has returned with an enlarged conception of the importance of this field for Christian work. Among the points he names are the following: —

"The immense coal deposits not only give employment to large numbers, but they have hastened the construction of a railway right through Kyushu from end to end, and they will encourage local manufactures because of the cheapness of the fuel. The size of the cities is impressive: Kumamoto, 70,000; Fukuoka-Hakata, 60,000; Kurume, 25,000, and several others from 10,000 to 20,000. The bearing of this upon evangelistic work and the great convenience which the extending railways have brought and will bring are easily seen.

"Though the churches have suffered both from the wider rationalistic movement which covers the whole country, and from the local one which centred in Kumamoto, and though in some of the schools of Kumamoto, especially, there is undisguised opposition, still the gospel does get a hearing that is more or less encouraging.

"The destructive utterances from evangelists seem to have greatly decreased, if not entirely passed away; and while there is not always as much positiveness and directness in urging the claims of the gospel, and in emphasizing the importance of the study of the Bible and the observance of the Lord's Day as one could wish, yet the gospel seems to be felt more and more as the only hope of the world.

"The visit was to me one of the greatest joy. Everywhere I was cordially received and courteously treated. The hospitality of the ladies during my stay in Kumamoto was of the highest order, and I felt it to be a great privilege to see in what an admirable spirit they are filling their difficult position, to become better acquainted with them and their Japanese associates, and to give them even a little help. They and their associates are earnest in asking for a family, and they ought to have the help of one of our missionaries either by residence or frequent and prolonged visits. I was fortunate, too, in following Mr. Allchin, whose services in connection with his sciopticon were largely attended and highly appreciated.

"While in Kumamoto, Mr. and Mrs. J. R. Mott, of the International Y. M. C. A., visited the city, greatly stimulating the students in the government schools and the Christians by his addresses, and more fully organizing the former for future work."

West Central African Mission.

DEATH OF THE SAKANJIMBA CHIEF.

SAKANJIMBA, from whom the name of our Sakanjimba station is derived, died in November last. Mr. Woodside writes:

"He had been sick for some time, but seemed to be getting better. I heard that he was sick and went to see him. I found a couple of native doctors performing over him. They pretended to draw out from his chest, by sucking, the things that were causing him pain. Once I saw an acimbanda (doctor) pretend to draw out such things as a bird's foot, a small ring filled with porcupine quills cut short, stones, etc. I think the acimbanda did much more to kill him than to cure him. He will not be buried until the dry season.

"I was sorry to see the old man go. He was always friendly to us, and was a frequent attendant at Sunday services. How much he understood or how much he accepted, it is not for me to say. He was not an enlightened, intelligent Christian. He often professed to be accepting the word, but he was not free from his superstitions and fears.

"His brother, Dingelinya, will probably succeed him as chief. Whether he will take the name Sakanjimba or not, I do not know. He, I think, is a more intelligent man than his brother, and he too is friendly. One of his boys has been with me for some time, and in school. He is just now going to the coast, but he says

when he comes back he will remain here on the place and in school. A nephew also has been with me for a considerable time. Another nephew was with me some time ago.

"The road pasing us is used very much now by caravans for the interior. There is a large camp about a mile from here, where we frequently go to hold services. These people come from various parts of the country below, so it gives us a good opportunity of scattering the seed afar. We frequently have 200 to 250 listeners. I usually take a couple of the boys with me, and they help with the singing and sometimes follow me in speaking. I think it is a good thing for them, and the people listen to them well. There is a custom among this people when one speaks and has finished, the one to whom he spoke follows, repeating what has been said. Natives do not always like to follow us, but a boy can repeat in his own words and it does not seem tedious to the listeners."

THE VILLAGES OF BAILUNDU.

Mr. Fay reports a week spent among the villages about Bailundu in company with some of their young men: —

"We slept at the village of some of our mission lads and were well received and entertained. In the evening the meeting was held in a large native sitting-room. The rain was falling, but we had twenty or thirty who gave good attention to our words. The next day we went only nine miles and stopped at a cluster of villages that reminded me of Bihé. There were twenty-five villages in a circle of a half-mile radius. I did not know there was such a cluster in Bailundu. I hope some day to spend a week or more there, working among these villages or looking up another populous district that I heard was near at hand. We spent one day and part of another here, going among the villages and becoming acquainted with the old men. We held preaching services both nights while there and had a goodly number present.

"The next morning we had a march of about twelve miles, half of the way along the main caravan road from Bihé to Benguela. We stopped overnight in another rather populous part. Still the mountains make the villages practically farther off than they really are, since the paths go around so much to avoid the deep ravines about here. Here we had some opportunity to speak, and held one service in the evening. Next morning started off early for home, a walk of twenty miles."

Zulu Mission.

INTEREST AT INANDA.

Miss Phelps, under date of October 16, writes of the Girls' School at Inanda as in a very prosperous condition, numbering 110 pupils, though it has been difficult to keep down to that limit, and at one time there were a few more present. Miss Phelps says: —

"The first half of this present term of school has passed pleasantly and prosperously, and we have reason to hope that the last half will be better than the first. For two or three weeks there have been a growing earnestness and seriousness among some of the Christian girls, and among some, too, who call themselves inquirers. Dalita, our native teacher, has observed the increasing interest, and has been more instrumental in bringing it about, I believe, than any of us. She leads the meeting with the girls on Sunday evening, and her plain, earnest talk to them on two successive Sabbaths, on sin, and especially on particular sins to which they are prone to yield, seems to have led some to think more deeply than they had done before. The interest has been gradually spreading, and deepening from then until last Sunday. It then manifested itself in loud crying and tears and ejaculations of, 'My sins, oh, my sins!' in meetings held by the girls alone after the usual afternoon service. We teachers heard the crying and went in. Nearly all of them were crying and praying together. We staid Congregationalists do not altogether appreciate such violent demonstrations. Considering their excitable nature, we feared that many

might be crying simply because others were doing so. However, too much feeling is better than none at all, and it does seem as if in many cases the Holy Spirit was dealing with them. Later in the evening the teachers met the girls in sections. They were quiet then, though they spoke with much feeling. There were many confessions of sin, that seemed very genuine. We are endeavoring to follow up the good work begun, by words of encouragement and instruction to individuals, and to them in sections."

Miss Phelps also reports that there is unusual interest of late among the boys at Amanzimtote, and also of a revival at Mapumulo.

Miss Mellen, of Esidumbini, speaks of evidence of awakened interest in a number of districts in their vicinity, particularly among the younger people. "The out-station preachers give encouraging reports, and we only wish there were more of such men to send out, and means with which to support schools in every district."

Western Turkey Mission.

ZILLE.

Mr. White, of Marsovan, reports a visit made by Miss Gage and himself to the city of Zille, the first made by any of the missionaries since the massacres of a year ago: —

"We lodged in the building used as church, school, and parsonage, unpretentious in appearance, but the most inviting spot in the unkempt city. The inquiries of the young preacher drew attention to the fact that each member of his class of six who graduated from the seminary two years ago is at his work as a preacher, usefully working we trust.

"We had a constant stream of callers when we were not making calls ourselves. Saturday three candidates for church membership were examined; one a young man, about whom one item of testimony was that at the time of the massacre, when another young man was dragged out of the same house and killed, this one begged his mother not to save his life at the expense of a lie; the second, an elderly woman, had been drawn by the matchless invitation, 'Come unto me all ye that labor and are heavy laden,' and her faith was simple and touching; the third, a sister of the preacher and partly educated in our Girls' School, had grown naturally into a Christian life. The Sabbath began with an early prayer-meeting preparatory to the communion, when many earnest prayers were offered. I preached at the usual services to audiences of nearly 400 and 300, the usual maximum being fifty. The morning audience included an average of one from every Armenian house in the city. At this service the Lord's Supper was celebrated, and at the second three children were baptized, On Monday Miss Gage had a meeting with 100 women and girls. Such audiences indicate great friendliness and religious inquiry.

"The pall of the massacre hung over everything, for Zille had the worst massacre of the six in our field. Three hundred houses out of 400 and 200 shops were stripped, and about 150 men and boys killed. The alternative of Islam was freely offered, and two were found to accept. Two members of our church were slain. Seven out of ten Protestant houses were picked clean as a bone, and all the Protestant shops. The other three houses were not touched, simply because they were too poor already to invite plunder. The church was spared partly because there was a vague idea that it was 'English' property, principally because of the personal friendship of Turkish neighbors for the preacher and his family. Except for their bare houses our Protestant friends are practically worse than penniless, for the debts that some merchants carried in more prosperous times are more than enough to swallow up the pickings and leavings of property with which the government has required them to reopen their shops. Their business integrity in this catastrophe has won the admiration of all, and honored their evangelical faith.

"Not only the Protestants but all the

Armenians are wonderfully free from the spirit of bitterness, complaint, revenge, or hate. They are quiet, have resumed as far as possible their old relations with the Turks, and accept the situation. But oh! the misery of houses without bread and without a bread-winner! The government gave bread at the rate of six liras worth per day for six months following the 'event.' But a whole people were impoverished in a day, and who can picture the suffering of the widows and orphans in the years to come, before death releases the one and the lapse of time effaces the childhood memories of the other? Can Occidental Christians fail to stand by a sister church in such an hour of extremity and opportunity?

"Considerable sums have been wisely distributed in relief by the Evangelical Church Committee, sums intrusted to missionary care. We had also been able to provide funds with which thirty-one looms are now running, turning out gingham, for which there is a ready sale at or above cost. We were able to arrange for doubling the capacity of this little plant, which will be a great boon to the poor, as almost every house has its loom. We also gathered up and brought home with us six orphan girls and one boy about nine years of age, who will be cared for on our premises and attend school either here or at the Protestant church in the city."

ZILLE AND MARSOVAN.

Miss Gage, of Marsovan, in her report of this visit at Zille, says: —

"It was a great pleasure to me, and I believe did good. I was especially impressed with the patient, earnest, uncomplaining spirit of the women, and of their very great desire to learn God's lessons for them. I had good meetings with them and felt that God's blessing was surely upon them. We went partly to bring back some orphans with us, feeling sure that their condition would be very miserable this winter. We brought back eight. It would have made your heart ache to see the mothers' grief at parting with the little things as they brought them to me the morning we came away; but it would make your heart equally glad to see the joy of the children in their life here. Mrs. Tracy is nominal head of the home for the girls, but we have a good woman to live with and care for them. They live here with our girls, and our girls have voluntarily made all their clothes for them. We have sent for seven more — four girls and three boys — and look for them this week. The boys will be with Mrs. Riggs; the girls all attend the community school."

Of the Girls' School at Marsovan, Miss Gage writes: —

"I sit in our beautiful schoolroom this A.M. chaperoning a class in Arabo-Turkish scrip, taught by a young man graduated from the college last year. The schoolroom is a perfect joy, it is so bright and clean and sunny; and the girls studying in their seats here and there are so quiet and absorbed that you would never think they were Orientals. The girls reciting are not making an astonishing success, I think, of their work, and the young man appears rather resigned to his fate, as if he wanted to say, 'Well! being girls they *can't* learn.' I think both parties will have to have a lecture."

WORK FOR ORPHANS.

Miss Nason, of Cesarea, writes under date of November 30: —

"What we are doing for orphans forms a very pleasant feature of our work this year. Twenty-three who were received towards the close of last year are with us again, happy as girls can be with good food, good clothes, some work, and lots of fun. Some of them came literally in rags, none had shoes or anything warm for winter; so Miss Closson is bending every energy, not only towards the general welfare of the school but towards furnishing the orphans with clothes. Each girl has a plain but neat cotton dress for everyday wear, and now a woolen dress. What to do towards teaching these girls useful kinds of work is a problem we have not yet attempted to solve. Our school is not in any sense an

industrial school, nor do we wish to make it one, but such training is what the orphan girls and boys most certainly need. Meanwhile orphanages are slow in coming. Miss Burrage is doing a most heroic work in Cesarea. She has fitted up a room in the kindergarten building, and there she lives alone, except as to native companionship. Once a week Miss Burrage comes out to Talas for a night and sometimes to spend one day, but only for a short time will she leave the children and the work among the women that appeals so strongly to her."

Central Turkey Mission.

REVIVAL AT ZEITOON.

MR. MACALLUM, under date of December 28, writes from Marash: —

"I am pleased to be able to report a very encouraging state of feeling in our church at Zeitoon. Our pastor writes that they have meetings every morning, and that the people are very deeply stirred. The revival is marked by heartfelt confession of sin and great longing for God's presence. The enemies of Protestantism are many, and they are very much incensed at this new proof of life and power, and are doing many things to hinder our work. Our pastor writes: 'Thanks be to God, they cannot stop the working of the Holy Spirit.' Our churches in Marash, too, are in a very good state, though there is no special movement. I hope and pray that we may have a great outpouring of God's blessing in the near future.

"Our students in the seminary, including the Gregorians, show very encouraging signs of spiritual life. We find the Epistle to the Romans, which we are now reading very carefully in Greek, very helpful."

Eastern Turkey Mission.

DESOLATION AND WANT.

MR. ELLIS, of Harpoot, reports a recent visit at three places, Palu, Peri, and Pertek: —

"In one of these places are eighty-six households, not individuals, but households of widows and orphans with no means of providing bread. Five or six wretched orphan boys came begging of us in the market place. Women and children were in the streets, going from place to place, begging even of the Turks, and finding lodging where best they may. What a school of degradation and crime!

"In the second of these places are over 100 orphans, and in a short time half the large village will be without food. We entered one house where the man had lain sick in bed for over a month. There was not a thing in the house to eat, nor had they anything, save what the neighbors sent in out of their poverty.

"In the third place visited, in the upper quarter, where a year ago were forty-five industrious households, only eighteen remain, and half of them are widows and orphans. Half of these latter were without a blanket for the night, but huddled together for warmth like so many animals. It was painful to see the bare, empty rooms; in one the wretched inmate working for a mere pittance at her rude loom, striving to keep soul and body together.

"At one of these places, Peri, there were six classes in Sunday-school, having 120 members. In Palu there are no priests, and the people seem hungry for the Word. The Gregorians come and fill the chapel when there is a preacher. I have not heard such congregational singing in the land.

"In this great destitution of everything, everything dark, it seems as if some great spiritual harvest must be at hand; the dawn must be nigh."

Notes from the Wide Field.

INDIA.

A REVIVAL IN SIALKOT. — We find in *The Harvest Field* a report of a remarkable revival which has been progressing for months in the American United Presbyterian mission in Sialkot. The Spirit of God seems to have been present in special power at

a meeting of the Presbytery held somewhat over a year ago. The following entry in reference to that meeting was made on the minutes of the Presbytery: "Presbytery hereby records thanksgiving to Almighty God for the abundant manifestation of his gracious presence with us during this meeting; never before has our Presbytery enjoyed such a meeting; and especially for the blessing upon our conference last night, when the Spirit came upon us as a 'rushing mighty wind,' and our hearts were filled with praise to overflowing. 'Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!'" Similar experiences were enjoyed at a subsequent meeting of the Synod and at the opening of the seminary. In the girls' boarding school some seventy of the students seemed to be moved by a mighty impulse, crying out under the burden of sin, and many of them finding the peace of God. The native pastors were greatly quickened, and in the Bible school meetings of great interest and power were held. The revival is certainly one of unusual depth and power.

The Conversion of a Swami. — Dr. Macdonald reports, in *The Free Church of Scotland Monthly*, a singular conversion of a young man who had been moved by religious patriotism to become a Hindu ascetic. There has been a number of such men, some of them highly educated, who have renounced their worldly advantages and have become wandering religious beggars or swami. Swami Vivekananda is one of the number, although he differs much from the orthodox Hindus. But this young man to whom Dr. Macdonald refers took the name of Swami Gopalji. He was a Master of Arts of Calcutta University, and a deputy magistrate, but he threw up his position and became a wandering fakir. While at a Hindu festival at Nasik he learned of a native Christian settlement in the vicinity, and he decided to go there and stay for a time. As a result he became convinced of the truth of Christianity and was baptized. He attributes his conversion to the application by the Spirit of God of the truth that he found in the Bible in his own private study. While a youth he was a pupil in Duff College. *The Free Church Monthly* remarks on this incident: "What a strange picture to our Western minds this experience gives! A pupil in a mission college; then a distinguished graduate of the university and a great linguist; then a magistrate, then a wandering fakir, who while a fakir carried about with him one book only, and that the Bible; and lastly, a Christian brought to Christ by reading the Bible which he had carried about with him while a heathen mendicant. We must go back to the earliest centuries to find a similar picture."

A Blind Christian Moulvi. — The Mohammedans of India are fond of public discussions, and awhile ago the Mohammedans of Agra sent a challenge for such discussion to a certain Ahmad Masih, who was a convert connected with the Cambridge Delhi Mission. The challenge was accepted, and Rev. Mr. McLean writes to *The Church Missionary Gleaner* as follows: "The hall was literally packed with the leading Mohammedans of the city and district, many not being able to gain admission. The discussion opened at 11 A.M. and lasted till 3 P.M., the subjects being (1) 'The Divinity of Christ;' (2) 'Miracles;' (3) 'Prophecy;' (4) 'Life and Character of Mohammed.' On every point the Christian was more than a match for his opponents, and when the last hour came for the discussion of Mohammed's life and character, they

ed, and left the meeting in a very troubled state of mind, for next day their leader wrote to our Moulvi asking him if they got another man from Jhansi, would he discuss again on some other subject, and acknowledging failure. We held out for a time, saying that until the first discussion was completed we could not begin a new one. However, after ā time we consented, and arranged for another on the 'Attributes of God,' as given in the Bible and Koran. This time they produced their cleverest man, an excellent Arabic scholar, and a B.A.; but he was no match for our Christian Moulvi, and before the meeting acknowledged it. This discussion, though it lasted over three

hours, did not get beyond the attribute of 'Holiness,' and the Mohammedan community were so perturbed with its result that the inspector of police came to me and requested the discussions to be stopped, as there was great commotion in the city at the result. These discussions must do good; the amount of Scripture which is quoted, often at great length, comparing the Bible with the Koran, the sayings of Christ with those of Mohammed, cannot but leave a very favorable impression on the mind of the impartial hearer, and clearly establish the truths of Christianity, at the same time exposing the errors and weaknesses of Mohammed and the Koran. The Moulvi also took part in bazaar preaching in the city and at Taj Gunj, and many Mohammedans consulted him privately on religious subjects."

POLYNESIA.

NIUE, or Savage Island, which is south of Samoa, has just celebrated its Jubilee. It seems that more than fifty years ago a native of the island escaped in time of war to Samoa, where he learned to read and write and made confession of Christ. Four distinct times he tried to return to his own island, but his countrymen would not permit him to land. In 1846, however, they suffered him to come ashore, but stole his goods and made his life uncomfortable. This native, strange to say, after telling faithfully the gospel message, fell back into heathen habits, but the Word he had spoken was effectual in the conversion of some souls. Three years later a Samoan teacher came to Niué, and still others in succeeding years, so that when the first English missionary came to the island in 1861 he "found five large chapels, family worship in almost every house, and 100 professing Christians; hundreds waiting to be admitted to the church, and out of a population of over 4,000 only eight avowed heathen remain." At the Jubilee, in June last, 2,000 or more were present and the story of the past was reviewed. A feast of enormous proportions was provided, among the items to be mentioned being twenty arrowroot puddings six feet in length and a foot in diameter. Pigs and fowls were too numerous to count. It was a day to rejoice in and the people did rejoice.

NEW HEBRIDES.

WITHIN the past year or two, trying reports of sickness and death have come from this group, but a recent letter from Rev. Mr. M'Kenzie, of Erakor, dated on the twenty-fifth of October last, gives most pleasant intelligence: "I have had much encouragement since you last heard from me. Eighty-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island, Meli, where in years gone by they were exceedingly hostile. The change which the gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing so heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now fourteen church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about 100 had to remain outside. We have over 200 church members, and nearly all of them took their seats at the Lord's Table. Twenty-one sat down for the first time."

MADAGASCAR.

THE most recent reports from this island increase the anxiety that is felt concerning the future of the evangelical work. The London Missionary Society, while admitting that the French government has sought to deal fairly with the English missionaries and

their work, finds that the anti-English feeling prevailing among the Frenchmen in Madagascar is ominous of evil. The Roman Catholic priests seem bent upon carrying out the idea that was proclaimed by the Archbishop of Paris in 1845, that it was the business of France to establish the Church of Rome in her new dominions. There seems to be no justification whatever for the course of the government in calling for the evacuation of a large hospital belonging to The Friends and the London Missionary Society. The natives are living under constant fear, and it is not strange that such hostility on the part of their conquerors should tend to let loose the forces of evil.

CHINA.

China and Western Learning. — The *North China Daily News*, of November 12, reports that the imperial government has issued an order directing the viceroys and governors throughout the empire to establish schools in the principal cities for the purpose of giving instruction in the English language and in Western sciences. The reason given for the opening of the schools is that China may be on an equality with other nations. To do this the decree says: "China must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences." It is manifest that the Chinese officials are discovering the fact that her great need is patriotism, and they fancy that this is the outgrowth of learning and science. Sooner or later the nation will find that what is needed is a religion that will insure purity of heart and so uprightness of life.

AFRICA.

Blantyre. — This station of the Established Church of Scotland, which is in the Shiré district in Central Africa, some hundreds of miles from the mouth of the Zambesi, furnishes an illustration of the rapidity and extent with which Africa is opening to the world. It is said that a telegram from Blantyre to the secretary of the missionary society in Edinburgh reached him recently in about three hours. The natives in this region of Africa seem to be very apt pupils and efficient laborers. The little magazine, entitled *Life and Work*, published by the mission at Blantyre, says that they have never had a European printer or European instructor in the art of printing, but have picked up for themselves their knowledge "aided by what amateur counsel they could find."

Notes for the Month.

Special Topic for Prayer.

For those who in the homeland are called to have special charge of work for foreign missions, that they may be divinely guided in the administration of their trust, that they may be helped in stimulating and directing the energies of the contributing churches, and may wisely conduct the missions abroad.

With thanksgivings for the divine protection vouchsafed to our missionaries in India and Turkey in time of pestilence and famine, let there be continued prayer for their safety, and for the success of their ministry to the bodies and souls of the people they can reach.

Arrival Abroad.

December 29. At Durban, Natal, Mrs. F. A. Dorward, rejoining the Zulu Mission.

Departures.

February 13, from San Francisco, Miss Adelaide Doughaday and Miss Emily M. Brown, returning to the Japan Mission; also Miss Gertrude M. Willcox, daughter of Professor George B. Willcox, of Chicago Theological Seminary, to join the Japan Mission.

Death.

February 12. In Brooklyn, N. Y., Rev. William Kincaid, D.D., Secretary of the Congregational Home Missionary Society. From 1885 to 1888 Dr. Kincaid was District Secretary of the

American Board for the district of which New York is the centre, and in this service he greatly endeared himself to the officers of the Board as well as the missionaries on the field and the churches among which he labored.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897: —

January.	What the Bible says about Missions.
February.	Turkey.
March.	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
April.	China.
May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Home Department — Annual Meeting.
December.	Work of Women's Boards.

Donations Received in January.

MAINE.

Alfred, 1st Cong. ch. 8 66
Andover, Josiah Bailey, 5 00
Bangor, Hammond-st. Cong. ch., 100; 1st Cong. ch., 25, 125 00
Bath, Central Cong. ch., 19.65; Anna W. Tappan, 15; Miss A. L. Palmer, for missionaries in Turkey, 1, 35 65
Bethel, Cong. ch. 29 13
Brewer, 1st Cong. ch. 13 00
Centre Lebanon, Cong. ch. 12 17
Cumberland Centre, Cong. ch., for Armenia, 19 00
East Otisfield, Mrs. Susan K. Loring, 5; Harriet J. Loring, 1, 6 00
Ellsworth, Friends, 10 00
Farmington, 1st Cong. ch. 17 42
Hallowell, South Cong. ch. 12 50
Hampden, 1st Cong. ch. 5 79
Harrison, Cong. ch. 3 00
Kennebunk, Harriet Perry, for India, 5 00
Limington, Cong. ch. 3 00
Milltown, Cong. ch. 36 77
Minot Centre, Cong. ch., for Armenia, 17 33
Newcastle, 2d Cong. ch. 24 50
Norridgewock, A friend, 10 00
North Bridgton, Cong. ch. 6 00
Portland, High-st. Cong. ch., 200; State-st. Cong. ch., 75, 275 00
Saco, 1st Parish Cong. ch. 8 10
South Berwick, Mrs. Elizabeth Tobey, 10 00
Tremont, Rev. A. R. Plumer, 3 00
Waterville, 1st Cong. ch. 25 70
Westbrook, Cong. ch. 39 94
——, Friends, 30 00—796 66

NEW HAMPSHIRE.

Boscawen, Mr. and Mrs. S. N. Allen, 5 00
Candia, 1st Cong. ch., 2.50; Mary L. Brown, for support of missionaries in Turkey, 2.50, 5 00
Chester, Cong. ch. 11 12
Derry, 1st Cong. ch. 45 00
Dunbarton, Cong. ch. 13 00
East Alstead, Cong. ch. 3 15
East Concord, G. E. C. Farnum, for missionaries in Turkey, 1 00
East Westmoreland, Friends, 3 00
Exeter, 2d Cong. ch., 168.65; Rev. Jacob Chapman, 25, 193 65
Gilmanton Iron Works, Cong. ch. 3 40
Haverhill, Cong. Sab. sch., for "Forward Movement," 1 00
Hopkinton, Cong. ch., 24.15; A friend, 50, 74 15
Laconia, Cong. ch., for missionaries in Turkey, 32 00
Lebanon, Cong. ch. 24 05
Manchester, Franklin-st. Cong. ch. 32 10
Meriden, Cong. ch. 12 60
Nelson, Cong. ch. 10 50
New Ipswich, J. E. F. Marsh, 5 00
New London, Family, 10 00
Newport, Mrs. M. C. Gile, 10 00
North Hampton, Mr. and Mrs. E. G. 50 00
Plymouth, Mrs. A. P. Webster, 5 00
Portsmouth, North Cong. ch. 144 58
Rindge, Cong. ch. 20 00
Sanbornton, Cong. ch. 69 32
Tilton, Cong. ch. 30 00—813 62

Legacies.— Hanover, Andrew Moody, add'l, by J. K. Lord and C. P. Chase, Trustees, 50 00
Newport, Dexter Dodge, by D. J. Mooney, Ex'r, for Central Turkey College, 44 88—94 88

908 50

In October *Herald*, 5 acknowledged from Cong. ch., Keene, should have been from Cong. ch., Stoddard.

VERMONT.

Barnet, Cong. ch. 69 90
Barre, A friend, 5 00
Bennington, 2d Cong. ch., to const. Mrs. E. H. SCOTT, H. M. 100 00
Benson, Cong. ch. 8 00
Brattleboro, Centre Cong. ch. 29 06
Bristol, Fordyce W. Nash, for missionaries in Turkey, 10 00
Burlington, College-st. Cong. ch., 46.24; S. S. Tinkham, 10, 56 24
Cabot, Cong. ch. (of which 60c. from Mrs. Morse), for Armenia, 21 23
Danville, Rev. S. Knowlton, for native agency in Turkey, 15 00
Essex, Cong. ch. 86
Ferrisburg, Cong. ch. 10 00
Greensboro, Rev. C. L. Guild, 9 00
Hardwick, Christian Endeavor Cong. ch. 5 00

Hartford, Cong. ch. 101 50
Lower Cabot, Mrs. James P. Stone, 5 00
Manchester, Mrs. J. D. Wickham, 5; Miss E. J. Kellogg, 5, 10 00
Newport, 1st Cong. ch. 7 36
North Craftsbury, Cong. ch. 5 00
Northfield, Cong. ch., Mrs. Diantha J. Allen, to const. CHARLES P. LEONARD, H. M. 100 00
Orange, Cong. ch. 5 00
Rutland, Cong. ch. 50 00
Saxton's River, Cong. ch. 5 00
Shoreham, Cong. ch. 15 00
Springfield, Cong. ch. 112 37
St. Johnsbury, Mrs. D. D. Winter, 10 00
West Brattleboro, Cong. ch., 29.89; Mrs. S. E. Smith, for missionaries in Turkey, 2, 31 89
West Dover, Cong. ch. 1 35
Williston, Clara E. Townsend, 2 00
Worcester, Cong. ch. 9 00—809 76

Legacies.—Westminster West, Homer Goodhue, by Horace Goodhue and Henry A. Goodhue, Ex'rs, 1,500 00

2,309 76

MASSACHUSETTS.

Abington, 1st Cong. ch. 12 00
Acton Centre, Cong. ch. 16 00
Amherst, 1st Cong. ch., 191; Members of Amherst College ch., 35; A friend, 10, 236 00
Andover, South Cong. ch., 296.27; Mrs. J. W. Twichell, 10; Lucy F. Partridge, 2.50; both for support of missionaries in Turkey, 308 77
Arlington, Cong. ch. 132 41
Auburndale, Cong. ch. 110 00
Barre, "Thank-offering," 10 00
Bedford, Cong. ch. 23 15
Beverly, Dane-st. Cong. ch., 116; Washington-st. Cong. ch., 116; "T.," for missionaries in Turkey, 13.12, 245 12
Blackstone, Cong. ch. 8 00
Boston, Old South ch. (of which 500 for Madura), 2,243.23; Mt. Vernon ch., 1,567.79; Shawmut ch., 1,047; Central ch., 978.67; 2d ch. (Dorchester), 300; Eliot ch. (Roxbury), 198.81; do., A friend, 100; Walnut-ave. ch. (Roxbury), of which 12 for work among Armenians, 132.29; Park-st. ch., 31; Y. P. S. C. E. of do., toward salary Rev. James Smith, 100; Highland ch. (Roxbury), "Extra-cent-a-day Band," 35; W., 500; "For the Heathen," 200; T. G., 30; J. S. Paine, 25; E. A. Paine, 10; J. L. Spaulding, Jr., for missionaries in Turkey, 10; A friend, 2; A friend, for India, 1, 7,511 79
Boxborough, Cong. ch. 8 00
Braintree, 1st Cong. ch., 8.61; Storrs Ladies' For. Miss. Soc., 20, Henry A. Johnson, 25, 53 61
Bridgewater, Central-sq. Cong. ch. 62 44
Brimfield, 2d Cong. ch. 5 57
Cambridge, Shepard Memorial Cong. ch., 912.51; Prospect-st. ch., Two friends 15, 927 51
Cambridgeport, Pilgrim Cong. ch. 4 92
Charlemont, 1st Cong. ch. 5 30
Chesterfield, Cong. ch. 5 50
Chicopee, 3d Cong. ch. 1 43
Clinton, German Sab. sch., for "Forward Movement," 25 00
Dedham, 1st Cong. ch. 10 00
East Charlemont, Cong. ch. 16 30
East Douglas, 2d Cong. ch. 31 54
East Northfield, A friend, for missionaries in Turkey, 140 00
Easton, Evan. Cong. ch. 22 00
East Weymouth, Cong. ch. 50 00
Everett, Mystic Side Cong. ch. 13 26
Fall River, 1st Cong. ch. 110 07
Fitchburg, William W. Dole, 15 00
Foxboro, Bethany Cong. ch. 27 85
Gardner, 1st Cong. ch. 95 00
Gloucester, Trinity Cong. ch. 80 11
Granby, S. M. Cook, 20 00
Graniteville, "Extra," 50 00
Great Barrington, 1st Cong. ch. 33 67
Greenfield, 1st Cong. ch., 22; Mrs. Mary K. Tyler, 25, 47 00
Hanover, 2d Cong. ch. 2 31
Harvard, Cong. ch. 17 50
Haverhill, West Cong. ch., 20; Union ch., 3.62, 23 62
Haydenville, Cong. ch. 8 55
Hingham, Bethany Cong. ch. 2 00
Holyoke, 1st Cong. ch. 40 87
Housatonic, "O. G." 25 00
Hudson, 1st Cong. ch. 8 02
Ipswich, South Cong. ch. 74 00
Lakeville, Precinct Cong. ch. 30 00
Lancaster, Evan. Cong. ch. 7 65
Lawrence, Trinity Cong. ch., 85.46; Lawrence-st. Cong. ch., 37.37; Samuel White, 50, 172 83
Leicester, 1st Cong. ch. 81 00
Lexington, Hancock Cong. ch., 15.65; C. H., for missionaries in Turkey, 20, 35 65
Lincoln, In memory of Treasurer Ward, 50c.; In memory of Secretary Clark, 50c. 1 00
Lowell, Kirk-st. Cong. ch. 300 00
Ludlow, A grateful Christian, 10 00
Lynn, 1st Cong. ch., 48.12; Chestnut-st. Cong. ch., 23.52, 71 64
Mansfield, Cong. ch. 28 00
Marlboro, A friend for Armenia, 1 00
Millbury, 1st Cong. ch. 37 86
Milton, 1st Evan. Cong. ch. 42 96
Monson, Cong. ch., 21.72; E. F. Morris, 150; L. F. Holmes, 25, 196 72
Natick, 1st Cong. ch. 200 00
New Braintree, Cong. ch. 10 00
Newbury, 1st Cong. ch. 20 55
Newton, Eliot Cong. ch., 50; Margaret Wilder, for missionaries in Turkey, 5, 55 00
Newton Centre, 1st Cong. ch., 222.09; do., Extra cent-a-day Band (of wh. 40 for catechist, Madura), 72.09, 294 18
Newton Highlands, "Special," 100 00
North Adams, Cong. ch. 196 45
Northampton, 1st Cong. ch. 330 60
North Brookfield, 1st Cong. ch. 30 71
North Carver, Charles Shaw, 5 00
North Falmouth, Cong. ch. 16 50
North Middleboro, Cong. ch. 35 20
North Wilbraham, Grace Union Cong. ch. 11 88
North Woburn, North Cong. ch. 15 00
Norton, Trin. Cong. ch., to const. A. ELLEN STANTON, H. M., 100; A friend, 500, 600 00
Norwood, 1st Cong. ch. 44 00
Palmer, 2d Cong. ch. 28 76
Pepperell, Cong. ch. 27 32
Pittsfield, Y. P. S. C. E., for "Forward Movement," 20; J. L. Sears, 5, 25 00
Plymouth, Church of the Pilgrimage, 36 15
Quincy, Bethany Cong. ch. 7 50
Rochester, Mrs. Lucretia H. Haskell, 5 00
Rockland, 1st Cong. ch. 55 00
Salem, South Cong. ch. 104 05
Sandwich, Jun. C. E. S., for missionaries in Armenia, 1 00
Scituate, Cong. ch. 4 50
Somerville, Broadway Cong. ch., to const. A. A. LAMONT, H. M. 100 00
Southbridge, Cong. ch. 19 88
South Hadley Falls, "G.," 50; "In His Name," 20, 70 00
South Weymouth, Old South Cong. ch. 15 00
Spencer, 1st Cong. ch., 305.43; Extra-cent-a-day Band, for support of missionaries in Turkey, 52, 357 43
Springfield, Olivet Cong. ch., to const. HELENA C. COOMES, H. M., 147.64; South Cong. ch., 108.65; Park Cong. ch., 29.70; North Cong. ch., 25; A friend, 111, 421 99

Stockbridge, A friend, 10 00
Thorndike, Cong. ch. 6 21
Truro, Cong. ch. 6 75
Wakefield, Cong. ch. 43 75
Walpole, 2d Cong. ch. 25 44
Ware, French Protestant, 1 00
Wendell, Cong. ch. 6 00
Wenham, Cong. ch. 15 00
West Hawley, Cong. ch. 5 50
West Springfield, "E. B." 2 50
Whitman, Mrs. Sarah P. Smith, 2 00
Williamsburg, Cong. ch., 25; Y. P. S. C. E., for "Forward Movement," 10, 35 00
Woburn, 1st Cong. ch., to const. JOSEPH G. POLLARD, OLIVER F. BRYANT, and LUKE WARREN FOWLE, H. M., 379.90; A friend, 3, 382 90
Wood's Holl, Cong. ch. 2 14
Worcester, Plymouth Cong. ch., A friend, 5; Piedmont Cong. ch., 1.85, 6 85
Yarmouth, 1st Cong. ch. 25 00
———, Lady friend, S. M. H. 100 00
———, A friend, 10 00—15,622 19

Legacies. — Ayer, Sally M. Page, by Edward A. Richardson, Ex'r, 100 00
Brookline, Augusta S. Noyes, by C. E. Miles and H. E. Abbott, Ex'rs, 1,000 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 70 00
Worcester, William T. Merrifield, by H. K. Merrifield, Ex'r, 2,000 00—3,170 00

18,792 19

RHODE ISLAND.

Central Falls, Cong. ch., A member, 10 00
Kingston, Cong. ch. 43 48
Little Compton, United Cong. ch. 16 00
Newport, United Cong. ch. 68 12
Pawtucket, Cong. ch. 168 02
Providence, Beneficent Cong. ch., G. E. Luther, 100; Union Cong. ch., 64.12; Pilgrim Cong. ch., 45. Miss E. Carlile, 10, 219 12—524 74

Legacies. — Providence, John E. Troup, by Samuel R. Dorrance, 2,500 00

3,024 74

CONNECTICUT.

Bethel, 1st Cong. ch. 120 23
Bridgeport, South Cong. ch., A member, 10 00
Central Village, Cong. ch. 4 27
Chester, Cong. ch. 17 10
Colchester, Cong. ch. and Sab. sch. 85 59
Cornwall, 1st Cong. ch. 95 15
Coventry, 2d Cong. ch., to const. HATTIE E. GILBERT, H. M. 94 35
Cromwell, Cong. ch. 81 57
Danbury, 1st Cong. ch., to const. Mrs. ROBERT MCLEAN, H. M. 104 04
Darien, Cong. ch. 16 73
Eastford, Rev. J. P. Trowbridge, 10 00
East Hampton, Cong. ch. 5 00
East Hartford, South Cong. ch. 8 24
Fairfield, 1st Cong. ch. (of which 50 toward salary Rev. W. P. Elwood and to const. HARRIET S. OSBORN, H. M.) 66 82
Farmington, 1st Cong. ch. (of which 75 toward salary Rev. George P. Knapp), 266.20; Friend 50, 316 20
Foxon, Cong. ch. 5 30
Franklin, Cong. ch. 2 00
Goshen, F. M. Wadhams, 20 00
Greenfield Hill, Cong. ch. 60 00
Hartford, 1st Cong. ch. (of which 35.25 from Hawes Fund), 382.27; Asylum Hill Cong. ch., 350.80; Park Cong. ch., 45.84; 4th Cong. ch., 27.99; Roland Mather, 200; Rev. W. H. Moore, 25; Mrs. E. R. Rexford, for missionaries in Turkey, 10, 1,041 90
Harwinton, Cong. ch. 9 17
Huntington, Cong. ch. 8 00
Kensington, 1st Cong. ch. 18 31
Killingworth, Cong. ch. 5 84
Ledyard, Cong. ch. 8 37
Lyme, Old Lyme Cong. ch., 63.50; 1st Cong. ch., 45; J. S. Hall, 10, 118 50
Middlefield, Cong. ch. 36 68
Middletown, 1st Cong. ch. 28 67
Millington, Cong. ch., 1; A friend, 5, 6 00
New Britain, 1st Church of Christ, 84.84, and Y. P. S. C. E., 125, for salary Geo. B. Cowles, Jr., and to const. ANNA I. CHAMBERLAIN and MARY S. WHITTLESEY, H. M. 209 84
New Canaan, Y. P. S. C. E., for the Debt, 3 00
New Haven, Plymouth Cong. ch., 84.87; United Cong. ch., Young Ladies' Miss. Soc., 25; 2d Cong. ch., 21.50; Centre-st. Cong. ch., A friend, 10; J. M. B. D., 30, 171 37
New London, 1st Church of Christ, 154 97
New Preston, Cong. ch. 24 00
Newtown, Cong. ch. 10 00
Norwalk, 1st Cong. ch., to const., J. R. MARVIN, H. M. 102 00
Norwich, 2d Cong. ch., 119.56; Broadway Cong. ch., 25; 1st Cong. ch., 23.40; Greeneville, Cong. ch., 15, 182 96
North Windham, Cong. ch. 3 00
Old Saybrook, Cong. ch. 33 75
Plainville, Cong. ch. 76 81
Plantsville, Cong. Sab. sch., for work in Japan, 7 57
Plymouth, Cong. ch. 6 00
Pomfret, 1st Cong. ch 175 90
Pomfret Centre, Cong. Sab. sch., for "Forward Movement," 9 00
Rockville, Union Cong. ch. 164 08
Round Hill, Cong. ch. 18 62
Roxbury, Cong. ch. 19 21
Somers, "C. B. P." 5 00
Southington, Cong. ch. 73 00
South Manchester, Cong. ch. 97 25
South Norwalk, Cong. ch., Jacob M. Layton, 50 00
Southport, Cong. Sab. sch., toward support Rev. W. P. Elwood, 30 00
Stamford, 1st Cong. Y. P. S. C. E., for "Forward Movement," 29 70
Terryville, A. S. Gaylord, for missionaries in Turkey, 8 50
Thomaston, 1st Cong. ch. 10 34
Thompson, Cong. ch. 26 36
Thompsonville, Catherine Kingsbury, 5 00
Vernon Centre, Cong. ch. 15 00
Waterbury, Mrs. Helen P. Camp (of which 75 for native agencies), 175; Dr. Robert Crane, 10, 185 00
Westminster, Cong. ch. 3 00
Westport, Saugatuck Cong. ch. 25 55
Wethersfield, Cong. ch. 28 65
Windham, Cong. ch. 57.83
Wolcott, Cong. ch. 10 00
———, A friend, 2 00—4,438 29

Legacies. — Clinton, Rev. Robert Crawford, D.D., by Frances H. Emerson and Thomas A. Emerson, Ex'rs, 100 00
Marlborough, Charles Buell, add'l, 30 00
West Hartford, Abigail P Talcott, by S. A. Griswold, Trustee, 74 76—204 76

4,643 05

NEW YORK.

Albany, A friend, 50 00
Angola, Miss A. H. Ames, for missionaries in Turkey, 5 00
Brasher Falls, Presb. ch., "A-penny-a-week," 5 56
Brockport, Three friends, for missionaries in Turkey, 7 00
Brooklyn, Clinton-ave. Cong. ch., 300; Lewis-ave. Cong. ch., 102; Church of the Pilgrims, 50; Collected by Mrs. L. E. Brown, for "Forward Movement," 11.75; J. P. Roberts and sister, 5, 468 75

Canandaigua, 1st Cong. ch. 65 51
Candor, Cong. ch. 7 75
Churchville, Cong. ch. 5 54
Clayton, 1st Cong. ch. 3 00
Clifton Springs, Dr. and Mrs. C. C. Thayer, for native preachers, Madura, 100; "A. G. W.," 5; A friend, for missionaries in Turkey, 2, 107 00
Cohoes, Mrs. Tryphena Sockett, 25 00
Fairport, Cong. ch. 35 40
Homer, Cong. ch. (of which 10 from Mrs. L. A. Schermerhorn), 26 00
Jefferson, C. Nichols, 2 00
Maine, Cong. ch., A friend, 10 00
New York, Broadway Tab. Y. P. S. C. E., toward support of native preacher, 25; Welsh Cong. ch., 10; Allen Bourn, 150; "Cash," 100; A corporate member, 100; Dr. J. A. Sanders, 39.80; C. W. Brown, 10; Mrs. E. L. Heermance and daughter, 10; John Glover, for High School, Bombay, 5; Miss R. G. S., 3, 452 80
Niagara Falls, 1st Cong. ch. 23 00
Northfield, Cong. ch. 7 75
Oswego, Cong. ch. 6 14
Owego, 1st Cong. ch. 15 00
Owego Falls, 1st Cong. ch. 2 00
Patchogue (Rev. E. Lord), Cong. ch. 5 00
Richmond Hill, Cong. ch. 6 10
Sayville, Cong. ch. 3 58
Sherburne, 1st Cong. ch. 179 36
Syracuse, Plymouth Cong. ch., toward salary Rev. C. C. Tracy, 15.59; South-ave. Cong. ch., 3.50, 19 09
Turin, A lover of missionary work, 1 00
Union Centre, J. T. Brown, 1 00
Utica, G. H. Maynard, for Marathi, 4 00
Waterford, Samuel R. House, M.D. 5 00
Watertown, Emmanuel Cong. ch. 6 00
Wellsville, Cong. ch. 45 00
——, Friend, 18 40—1,623 73

NEW JERSEY.

Belvidere, An anarchist, 4 00
Bloomfield, Mrs. D. B. C. 50 00
Dover, Swedish Cong. ch. 5 71
East Orange, Swedish Cong. ch. 5 00
Jersey City, A friend, 2 00
Newark, Belleville-ave. Cong. ch., 124; 1st Cong. ch., 27.75, 151 75
Plainfield, A friend, 10 00
Westfield, Cong. ch. 395 85
West Montclair, Cong. ch. 200 00
Woodbridge, Cong. ch. 10 75
——, "Woodside," 100 00—935 06

PENNSYLVANIA.

Audenried, Welsh Cong. ch. 5 00
East Bradford, A friend, 5 55
Edwardsdale, Bethesda Cong. ch. 7 00
Guy's Mills, Mrs. F. Maria Guy, 1 00
Harford, Cong. ch. 8 50
Kane, 1st Cong. ch. 10 00
Lancaster, A friend, 5 00
Mahanoy City, Welsh Cong. ch. 3 34
Pittsburgh, Woman's Miss. Soc. of Puritan Cong. ch., for Armenia, 6 37
Pittston, 1st Cong. ch. 21 56
Plymouth, Welsh Cong. ch. 14 00
Scranton, Providence Welsh Cong. ch., 15; Puritan Cong. ch., 4.22; W. R. Storrs, 80; F. E. N., 10, 109 22
Sharon, 1st Cong. ch. 6 15
South Bethlehem, Charles E. Webster, 3 90
Wilkes Barre, D. W. Hughes, 4 00—210 59

MARYLAND.

Baltimore, 1st Cong. ch., 51.49; John J. Rothermel, for High School, Bombay, 5, 56 49
——, A friend, 100 00—156 49

WEST VIRGINIA.

Ceredo, Cong. ch., for work in China, 8 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 100 from E. Whittlesey, to const. WILLIAM C. TYLER, H. M.) 378 00
Legacies. — Washington, William Webb, add'l, 701 44
1,079 44

NORTH CAROLINA.

Haywood, Cong. ch. 1 20

GEORGIA.

Marietta, T. S. Stewart, for missionaries in Turkey, 10 00

FLORIDA.

Key West, Men's Miss'y Soc., 9.73; Juvenile do., 4.28, 14 01
Parker, Della G. Washburn, for missionaries in Turkey, 1 00
Tavares, Cong. ch. 3 35—18 36

ALABAMA.

Rosehill, Antioch Cong. ch. 1 00

LOUISIANA.

New Orleans, "Tulane," 30 00

TENNESSEE.

Harriman, Rev. C. B. Riggs and family, 3 00
Nashville, Rev. C. W. Dunn, 5 00—8 00

INDIANA.

Angola, Mrs. H. V. Quick, for work in India, and to const. Rev. JOHN V. HICKMOTT, Rev. ALBERT H. WHEELOCK, and Rev. RICHARD T. WILTON, H. M., 207.40; Miss Anna Voorhees, for medical missions in India, 100, 307 40

KENTUCKY.

Berea, Church of Christ, 14 69

MISSOURI.

Bonne Terre, Cong. ch. 6 00
Eldon, Cong. ch. 70
Meadville, Cong. ch. 11 00
St. Louis, Pilgrim Cong. ch. (of which 94 for Debt), 189.07; 1st Cong. ch., 116.97; Leonora B. Halsted, for missionaries in Turkey, 5, 311 04
Webster Groves, 1st Cong. ch. 25 43—354 17

OHIO.

Berea, 1st Cong. ch., toward salary Rev. W. E. Fay, 15 00
Cleveland, Euclid-ave. Cong. ch. (of which 19.39 toward salary Rev. W. E. Fay), and to const., with other dona, J. C. SKEELS, Mrs. B. F. WHITMAN, and Mrs. HORATIO C. FORD, H. M., 79.36; Franklin-ave. Cong. ch., 20; Cong. Ministers, special, 48.36, 147 72
Cortland, Cong. ch. 2 80
Cuyahoga Falls, Young Ladies' Miss. Soc. 12 00
Delaware, William Bevan, 5 00
Hudson, William C. Webster, 10 00
Jefferson, Cong. ch. 15 00
Kingsville, Proceeds of lectures by Rev. H. N. Kinnear, 17 61
Kirtland, Cong. ch., 4.16; Rev. W. C. Bosworth, 25c. 4 41
Mansfield, 1st Cong. ch., 75.31; Mayflower Y. P. S. C. E., for native catechists in India, 1, 76 31
Nelson, Mrs. J. A. Nettleton, 2 00
Oberlin, 2d Cong. ch., 49.39; 1st Cong. ch., 40.30; Dudley Allen, M.D., 100; Mrs. L. G. B. Hills, 70; P. L. A., 5, 264 69
Palmyra, Cong. ch. 3 00

Portsmouth, Cong. ch.	1 00	
Ravenna, Cong. ch.	6 64	
Springfield, 1st Cong. ch. and Sab. sch.	37 04	
Thomaston, Cong. ch.	4 00	
Twinsburg, Cong. ch.	25 00	
Vermillion, Cong. ch.	3 50	
Wellington, Mrs. Mary R. Hamlin,	10 00	
Yellow Springs, W. G. Rice,	5 00	
———, For missionaries in Turkey, 50; For native agencies, 46,	96 00	—763 72

ILLINOIS.

Abingdon, Cong. ch., for the Debt,	40 00	
Aurora, New Eng. Cong. ch.	16 00	
Bissell, Mrs. E. L. Barrows,	2 00	
Brimfield, Cong. ch.	5 00	
Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 25; "Ruth," 25; Rev. J. A. Adams, 5; H. M. Penniman, 4,	59 00	
Dover, Cong. ch.	25 00	
Downer's Grove, Cong. ch.	59 00	
Fall Creek, Friends' Ger. Cong. ch.	50 00	
Farmington, Mrs. H. B. Haskell,	20 00	
Forrest, Cong. ch.	5 20	
Galesburg, Central Cong. ch.	123 64	
Geneseo, 1st Cong. ch.	80 64	
Glen Ellyn, Cong. ch.	5 10	
Griggsville, J. W. Raynolds, for the Debt,	10 00	
Hamilton, J. Finlay Malcolm,	4 50	
Huntley, Cong. ch.	10 00	
La Grange, Cong. ch., add'l,	5 00	
Melvin, Cong. ch.	2 50	
Morgan Park, Cong. ch.	5 40	
Ravenswood, 1st Cong. ch.	18 10	
Rollo, Cong. ch.	13 70	
Sycamore, Henry Wood,	15 00	
Victoria, 1st Cong. ch., E. Coleman and wife,	10 00	—584 78
Legacies. — Pittsfield, J. D. Philbrick, by J. W. Reynolds, Ex'r, 300, less expenses,	280 00	
		864 78

MICHIGAN.

Ann Arbor, 1st Cong. ch.	105 85	
Church, A. W. Douglass,	5 00	
Covert, Cong. ch.	14 70	
Ewen, Cong. ch.	4 02	
Galesburg, Cong. ch.	12 00	
Garden, Cong. ch.	5 00	
Hart, 1st Cong. ch.	7 25	
Hudson, Cong. ch.	21 42	
Northport, Cong. ch.	35 00	
Rapid River, Cong. ch.	3 00	
St. Louis, Mrs. D. C. Drury, and friends, for missionaries in Turkey,	4 50	
———, A friend,	100 00	—317 74

WISCONSIN.

Appleton, 1st Cong. ch.	16 33	
Bear Valley, Cong. ch., for Turkey and Armenia,	10 00	
Beloit, 2d Cong. ch. (of which 20 for Debt), 46.91; "Cash," 1,	47 91	
Black Earth, Cong. ch.	8 00	
Blake's Prairie, Cong. ch., Ladies' Aid Soc.	5 00	
British Hollow, Thomas Davies,	49 00	
Delevan, Cong. ch.	9 52	
Genesee, O. T. Williams,	1 00	
Lone Rock, Cong. ch., for Turkey and Armenia,	1 40	
Mazomanie, Cong. ch.	16 00	
Merrimack, M. T. Martin, for Armenia,	5 00	
Nekoosa, Cong. ch.	6 60	
New Richmond, Cong. ch.	30 20	
Platteville, Pearl Gatherers,	3 60	
Seymour, Cong. ch.	3 00	
South Milwaukee, Cong. ch.	8 75	
Spring Green, Cong. ch.	1 20	
Spring Valley, 1st Cong. ch.	6 63	
Union Grove, Cong. ch., to const. Rev. L. E. Osgood, H. M.	47 62	
Whitewater, Cong. ch.	23 82	—300 58

IOWA.

Cedar Falls, Cong. ch.	12 25	
Clarion, Cong. ch.	13 00	
Council Bluffs, 1st Cong. ch.	62 53	
Cresco, Wm. Rumsey, for missionaries in Turkey,	2 00	
Des Moines, Plymouth Cong. ch., 19.31; Plymouth Y. P. S. C. E., for "Forward Movement," 91.50,	110 81	
Doon, Cong. ch.	3 00	
Dunlap, Cong. ch.	16 01	
Galt, Cong. ch., Mrs. E. J. Gillett,	3 00	
Grinnell, Cong. ch.	5 00	
Keokuk, Cong. ch.	30 50	
Lansing, Rev. Andrew Kern,	2 00	
Lewis, Cong. ch.	13 00	
Magnolia, Mrs. Mary L. Hillis,	10 00	
Muscatine, Friends,	10 00	
New Hampton, Ger. Cong. ch.	5 50	
Nora Springs, "H. B."	1 50	
Payson, Cong. ch.	7 30	
Wilton Junction, F. Bacon,	73 59	—380 99
Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent,	36 90	
		417 89

MINNESOTA.

Austin, 1st Cong. ch.	66 03	
Brainerd, 1st Cong. ch.	5 00	
Burtrum, Palmer Cong. ch.	5 80	
Duluth, Rev. Cornelius H. Patton, for the Debt,	25 00	
Hutchinson, Cong. ch.	2 00	
Minneapolis, Rev. Henry L. Chase, for two native teachers, Ceylon,	50 00	
Moorhead, 1st Cong. ch.	15 90	
Morris, Cong. ch.	6 15	
Plainview, Cong. ch.	5 50	
Silver Lake, Boh. Free Ref. Church (of which 10 for missionaries in Turkey),	23 50	
Winona, 1st Cong. ch., 47.73; Charlotte A. Prentiss, 3,	50 73	
Zumbrota, 1st Cong. ch.	18 00	—273 61

KANSAS.

Blue Rapids, Cong. ch.	3 83	
Ellis, Cong. ch.	5 00	
Emporia, 1st Cong. ch.	39 17	
Garfield, Cong. ch., for Armenia,	8 28	
Longton, Cong. ch.	7 65	
Muscotah, Cong. ch.	5 00	
Seabrook, Cong. ch.	1 00	
Seneca, 1st Cong. ch.	31 12	
Topeka, Central Cong. ch.	14 70	
Western Park, Cong. ch.	2 26	
———, Friends, for missionaries in Turkey,	2 00	—120 01

NEBRASKA.

Ainsworth, Cong. ch.	11 80	
Ashland, Cong. ch.	18 25	
Culbertson, Mrs. E. F. Giles, for missionaries in Turkey, 5; Walter N. Giles, for missionaries in Cesarea, 5,	10 00	
Farnam, 1st Cong. ch.	52	
Kilpatrick, Cong. ch.	3 44	
Niobrara, John H. Hogbin,	30 00	
Omaha, 1st Cong. ch.	60 00	
Santee Agency, Pilgrim Cong. ch., 24.15; Edith Leonard, for missionaries in Turkey, 25,	49 15	
Virginia, A friend.	75 00	—258 16

CALIFORNIA.

Gilroy, Mrs. M. H. Winslow,	5 00	
Oakland, 1st Cong. ch.	125 00	
Poway, Cong. ch.	10 00	
Red Bluff, Mrs. H. S. W. Bickford,	1 00	
San Diego, 1st Cong. ch.	150 00	
Santa Clara, West Side Union Cong. ch.	21 45	
Weaverville, Trinity Cong ch.	25 10	—337 55

OREGON.

Portland, Hassalo-st. Cong. ch. 1 00

COLORADO.

Denver, 1st Cong. ch. 47 49
Lyons, Cong. ch. 6 25
Telluride, Cong. ch. 12 00——65 74

WASHINGTON.

Everett, 1st Cong. ch. 6 00
Olympia, 1st Cong. ch. 8 75
Snohomish, 1st Cong. ch. (of which 20 Christmas offering for Christ's work), 24 00
Walla Walla, 1st Cong. ch. (of which 10 for missionaries in Turkey and 62 for Armenia and to const. Rev. C. T. Whittlesey, H. M.) 77 00——115 75

NORTH DAKOTA.

Cando, Cong. ch. 3 60
Dexter, Rev. S. F. Porter, 5 00
Ft. Berthold, Indian Cong. ch. and Sab. sch., 30; Indian Woman's Sewing Soc., 5, 35 00
Kulm, Bethanien Ger. Cong. ch. 3 00
Seimenthal, German Cong. ch. 2 00——48 60

SOUTH DAKOTA.

Alcester, Cong. ch. 8 40
Canova, Rev. Geo. E. Greene, 15 00
Canton, Cong. ch. 2 00
Friedens, German Cong. ch. 1 00
Gothland, Cong. ch. 2 00
Iroquois, Cong. ch. 6 00
Israels, German Cong. ch. 6 00
Mound City, Pater Cong. ch., add'l, 2 00
Myron, Rev. and Mrs. George L. Helms, 4 50
Springfield, Cong. ch. 5 00
Vermillion, Cong. ch. 44 60
———, Friends, 75 00——171 50

DOMINION OF CANADA.

Province of Ontario.

Brampton, A. G. and J. A. Austin, 2 00
Collingwood, Mrs. N. B. Hilborn, for support of missionaries in Turkey, 5 00——7 00

Province of Quebec.

Montreal, David Currie, for work in Armenia, 5 00

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W. T. Gunn, Montreal, *Treasurer*, 447 04

FOREIGN LANDS AND MISSIONARY STATIONS.

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Germany. — Berlin, Friend, 10 52
Hawaiian Islands. — Honolulu, Two friends, for support of native pastors, 10 00——55 52

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

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For several missions in part, 11,089 43
For salary of preachers, 22 31-11,111 74

From Woman's Board of Missions of the Interior.

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MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, Central Cong. Sab. sch., 12.23; Milltown, Cong. Sab. sch., for boys' school, Marash, 80; Minot Centre, Y. P. S. C. E., for Armenia, 2.67; Portland, Y. P. S. C. E., 2d Parish ch., for Armenia, 17; So. Berwick, Y. P. S. C. E., 6.27, 118 17
New Hampshire. — Atkinson, Y. P. S. C. E., 6.96; Bennington, Y. P. S. C. E., 4; Exeter, Jun. C. E. S., 3; Gilmanton Iron Works, Y. P. S. C. E., 8.85; Hollis, Y. P. S. C. E., 5.12; Lyme, Cong. Sab. sch., for work in Armenia, 5; Pembroke, Cong. Sab. sch., 12.16, 45 09
Vermont. — Bennington, Y. P. S. C. E., 1st Cong. ch., 15; Castleton, Y. P. S. C. E., Two-cents-a-week-Fund, 5; Essex Junction, Cong. Sab. sch., 5.72; Rutland, Cong. Sab. sch., 20; South Royalton, Y. P. S. C. E., 5.56, 51 28
Massachusetts. — Agawam, Cong. Sab. sch., for India, 25; Attleboro, 2d Cong. Sab. sch., 21.28; Ballardvale, Union Y. P. S. C. E., 7.12; Bernardston, Goodale Memorial, Y. P. S. C. E., 2.95; Beverly, Dane-st. Y. P. S. C. E., 20; Billerica, Y. P. S. C. E., 6; Blackstone, Cong. Sab. sch., 1; do., Y. P. S. C. E., 1; do., Jun. C. E. S., 2; Boston, Y. P. S. C. E. of Highland ch., 15; do., Cong. Sab. sch. (Allston), 8.59; Bridgewater, Central-sq. Y. P. S. C. E., 12.44; Hampden, Cong. Sab. sch., 7.34; Haverhill, West Cong. Sab. sch., 6.34; do., West Y. P. S. C. E., 2.08; Ludlow, Y. P. S. C. E., 15; Northampton, Edwards Sab. sch., Miss Kneeland's class, 9.17; do., Edwards Y. P. S. C. E., 50; North Woburn, Y. P. S. C. E., 4; Palmer, 1st Cong. Sab. sch., 61.50; Tewksbury, Y. P. S. C. E., 7.35; Whitinsville, Cong. Sab. sch., 70.53, 355 69
Connecticut. — Coventry, 2d Cong. Sab. sch., 11; Danbury, 1st Y. P. S. C. E., for student, Japan, 10; Ledyard, Cong. Sab. sch., 1.42; Middletown, 1st Cong. Sab. sch., for High School, Erzroom, 30; Norwich, 2d Cong. Sab. sch., 5; Salisbury, Cong. Sab. sch., Home Department, 9.70, 67 12
New York. — Berkshire, Cong. Sab. sch., for pupil, Marsovan, 30; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 10; New York, Y. P. S. C. E. of Tremont Trinity Cong. ch., for Madura, 40; Northfield, Y. P. S. C. E., 5.60; Northville, Cong. Sab. sch., 18; Wadham's Mills, Happy Workers Mission Band, for Armenia, 5; Warsaw, Cong. Sab. sch., 9.74, 118 34
West Virginia. — Ceredo, Cong. Sab. sch., for work in China, 2 00
Ohio. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch., 2.50; Brecksville, Y. P. S. C. E. of 1st Cong. ch., 2; Cuyahoga Falls, Cong. Sab. sch., 5, 9 50
Illinois. — Brighton, Y. P. S. C. E., 69c.; Chicago, Waveland-ave. Y. P. S. C. E., 5; do., do., Jun. C. E. S., 1.22; do., Y. P. S. C. E., 1st Cong. ch., 2.43; Marseilles, 1st Cong. Sab. sch., 6.59; Mt. Clare, Cong. Sab. sch., 3.58; Paxton, Y. P. S. C. E., 13.84; Payson, Cong. Sab. sch., 6.89; Princeton, Y. P. S. C. E., 3.45; Riverview, Jun. C. E. S., 1; Sycamore, Y. P. S. C. E., 6, 50 69
Michigan. — North Leoni, Y. P. S. C. E., 75c.; St. Joseph, Y. P. S. C. E., 2, 2 75
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Minnesota. — Minneapolis, Mrs. S. V. S. Fisher, 10 00
Kansas. — Blue Rapids, Cong. Sab. sch., 1.17; Paola, Y. P. S. C. E., for student in Turkey, 25; Topeka, Central Cong Sab. sch., Mrs. Louck's class, 4.20, 30 37
Nebraska. — Crete, Ger. Cong. Sab. sch., 2; do., Y. P. S. C. E., 1.75; Kilpatrick, Y. P. S. C. E., 1.25; Ogalalla, Cong. Sab. sch., 3.04; Pleasant Grove, Cong. Sab. sch., for work in Africa, 6.50; Weeping Water, Y. P. S. C. E., 2, 16 54

CALIFORNIA. — Lewiston, Y. P. S. C. E., 1; Los Angeles, West End Y. P. S. C. E., for Armenia, 4, 5 00
OREGON. — Bethany, Ger. Cong. Sab. sch. 3 00
SOUTH DAKOTA. — Alcester, Cong. Sab. sch., 6.60; Iroquois, Cong. Sab. sch., Birthday Box, 1.60; Webster, Y. P. S. C. E., Two-cents-a-week Fund, 5.40, 13 60
MEXICO. — Fuerte, Sinaloa, Y. P. S. C. E., for work in Turkey, 3 57
941 77

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NEW JERSEY. — Upper Montclair, Christian Union Cong. ch. 8 38
PENNSYLVANIA. — Mahanoy City, Evan Jenkins, 50
WISCONSIN. — Milwaukee, North Side Cong. Sab. sch. 4 60
KANSAS. — Leavenworth, Cong. Sab. sch., Birthday Offering, 12 70
CALIFORNIA. — Santa Clara, Union Cong. ch. 20
NEBRASKA. — Omaha, Plymouth Cong. Sab. sch. 5 95
95 83

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MICHIGAN. — Union City, Y. P. S. C. E. 7 50
110 45

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

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VERMONT. — Montpelier, Bethany Y. P. S. C. E., for orphans, care Miss C. Shattuck, 19.15; Rutland, Y. P. S. C. E., for work, care Rev. J. E. Abbot, 26.32; St. Johnsbury, South Cong. Sab. sch., for orphans, care Rev. H. N. Barnum, 30; Waterford, Union Cong. Sab. sch., for orphans, care Rev. H. N. Barnum, 12.34, 87 81
MASSACHUSETTS. — Andover, South Cong. ch., for use of Miss M. L. Daniels, 5; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Auburndale, "J. C. M.," for native agency, care Rev. H. N. Barnum, 25; Blue Hill, A friend, for work, care Rev. W. P. Elwood, 10; Boston, Friends, by Rev. H. A. Bridgman, for a well, care Rev. H. Fairbank, 100; Highland ch., for work, care Miss E. M. Stone, 14; Mt. Vernon Sab. sch., Prim. Dept., for kindergarten work, 7.50; Mrs. Myra S. Coles, for orphans, 2; J. W. Field, for relief among helpers at Bitlis, 20; Bridgewater, Friends in Normal School, for use of Miss Mary L. Daniels, 29; Chelsea, First ch., Y. P. S. C. E., for students, Samokov, 50; Chester, 2d Cong. Sab. sch., for use of Rev. R. Winsor, 10; Hadley, 1st Cong. Sab. sch., for use of Miss H. J. Gilson, 21; Harvard, Rev. C. C. Torrey, for work, care Rev. A. W. Clark, 5; Haverhill, Crowell Y. P. S. C. E. of Centre Cong. ch., for Crowell church in India, 40; Holyoke, Fruit and Flower Mission of 2d Cong. ch., for use of Mrs. Dwight Goddard, 10; do., Mrs. C. S. Hemingway, for pupil, Kōbe, 3; Rochester, Miss E. F. Leonard, for orphans, 25; Salem, Miss M. E. Godden, for orphans, 50; Saxonville, Mission Band of Edwards Cong. ch., for Bible-woman, Harpoot, 24; Scituate, Willing Workers, for work of Miss E. M. Stone, 5; Shirley, A friend, for orphans, 5; Springfield, Opportunity Club of South Cong. ch., for school, care Rev. R. A. Hume, 60; do., Y. P. S. C. E. of Memorial ch., 18, and A friend, 1, both for kindergarten work, care Miss Isabel Saunders; do., Mrs. Charles Merriam, for hospital, Aintab, 10; Westfield, 1st Cong. Sab. sch., for school, Yozgat, 25, and for school, Sholapur, 30; West Newton, 2d Cong. ch., for use of Miss M. E. Sheldon, 30.40; Whitinsville, Rev. John R. Thurston, for student aid, Harpoot, 15; Woburn, Watch Meeting Collection, Rev. A. M. Osgood, through Rev. W. A. Farnsworth, D.D., 5.20; Worcester, Plymouth Cong. ch., J. White's class, for pupil, Marathi, 10, 685 10
CONNECTICUT. — East Windsor, 1st Cong. ch., for pupil, Sivas, 5; Farmington, 1st Cong. Sab. sch., for use of Rev. J. E. Tracy, 15; Hartford, Asylum Hill Cong. ch., 73.15, and Sab. sch., 29.11, both for orphans; do., Elmwood Cong. Sab. sch. and Friend, for work in Ahmednagar, 15; do., Elmwood Mission Sab. sch., for orphans, 7.50; do., 1st Cong. Sab. sch., for use of Rev. S. V. Karmarkar, 50; Lebanon, Goshen Soc., Friends, for school at Pasumalai, 15; Old Lyme, Cong. Sab. sch., for orphans, 10; Middletown, A friend, for work, care Rev. E. Fairbank, 40; New Haven, H. W. Pope, for helpers, care Rev. H. N. Barnum, 50; Newington, Young Men's Mission Circle, for pupil, Foochow, 30; New London, Sab. sch. of First Church of Christ, for use of Rev. C. A. Nelson, 19.26; North Stonington, Mrs. J. Williams, for pupil, Marathi, 5; Norwich, Broadway Cong. ch., A friend, for work in Arabkir, Egin, and Malatia, 100; Plantsville, Cong. Sab. sch., for use of Rev. L. S. Crawford, 12.05; Sherburne, Friends, for use of Mrs. R. Chambers, 4; Stamford, 1st Cong. Y. P. S. C. E., for Bible reader, Madura, 6.78; Waterbury, 1st Cong. Sab. sch., for Edw. Bliss Hospital, 49.50; West Hartford, First Church of Christ, Two friends, for work, care Rev. H. G. Bissell, 20; Westport, Cong. Sab. sch., for library, care Rev. W. P. Elwood, 15; Windsor, Sen. and Jun. C. E. Societies, for pupil, Sholapur, 8.50, 579 85
NEW YORK. — Brooklyn, Central Cong. Sab. sch., for Bible reader, 36; Buffalo, J. Loton, for orphans, Euphrates College, 15; Castile, Cordelia A. Greene, for pupil, care Miss H. G. Powers, 50; Clifton Springs, F. W. Spaulding, for native helpers, Foochow, and to const. ABBY T. SPAULDING, H. M., 100; Fredonia, Miss A. R. Hubbard, for work, care Rev. A. W. Hubbard, 15; Holley, Presb. Sab. sch., for work, care Rev. and Mrs. H. C. Hazen, 30.90; Ithaca, 1st Cong. Sab. sch., for Euphrates Coll., 5; New York, Woods Memorial Sab. sch., for work of Rev. A. McLachlan, 50; do., 1st Ref. Epis. Sab. sch., for orphans, 20; do., Helping Hand Club, for orphans, 40; do., Andrew Green, for work, care Rev. S. W. Howland, 10; Poughkeepsie, Mrs. H. E. Prentiss, for orphans, 5; Waverly, Mrs. L. J. Merriman, for use of Mrs. C. C. Tracy, 10, 386 90
NEW JERSEY. — Bloomfield, Joseph K. Oakes, 25, Peter Carter, 25, and A friend, 25, all for pupils, Cesarea; Newark, Miss S. B. Corey, for orphans, 25; Orange, Orange Valley Cong. Sab. sch., for pupil, care Miss M. M. Patrick, 50, 150 00

PENNSYLVANIA. — Blairsville, Kate Cunningham, for orphans, 2; Forest City, Ladies' Miss'y Soc., Presb. ch., for pupil, Monastir, 7; Guy's Mills, Mrs. F. M. Guy, for use of Miss Lucille Foreman, 5; Philadelphia, through Mrs. E. Taylor, for orphans, 62; do., Central Cong. ch., Mrs. I. M. Stone, for use of Mrs. Karmarkar, 10, 86 00

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OHIO. — Cleveland, Woodland-ave. Presb. ch., for orphans, 30.27; Lenox, Y. P. S. C. E., 1.92, Cong. Sab. sch., 8.77, Mrs. Nettie French, 5, all for orphans; Oberlin, through Mrs. L. G. Hills, for use of Mrs. J. L. Coffing, 76.06; Toledo, Washington-st. Cong. Sab. sch., for pupil, care Miss E. R. Bissell, 25, 147 02

ILLINOIS. — Elgin, 1st Cong. Sab. sch., for work, care Rev. H. C. Haskell, 25; Evanston, A friend, for use of Rev. S. C. Bartlett, 2; Farmington, Mr. and Mrs. Geo. W. Little, for native helpers, Madura, 44; Rockford, Students' Miss'y Soc. Rockford College, for Girls' Boarding School, Ahmednagar, 9; Sycamore, Cong. Sab. sch., add'l, for orphans, 50c. 80 50

MISSOURI. — Cameron, Mrs. Hiram Smith, for orphans, 5; La Belle, H. B. Yacoubi, for Bible-woman, care Rev. A Fuller, 10; Springfield, Two members of German Cong. ch., for use of Miss Johanna Graf, 6, 21 00

KANSAS. — Alma, Friends, for work, care of Rev. C. F. Gates, 2 50

INDIANA. — Dillsboro, Charles T. White, for native pastor, Madura, 10 00

NEBRASKA. — Hastings, Friends in Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 2 55

WISCONSIN. — Delavan, Friends, by Miss Ella Williams, toward a woman's ward in hospital at Fen-cho-fu, 2 30

OREGON. — Forest Grove, Rev. and Mrs. Daniel Staver, for orphans, 7.50; Portland, Hassalo-st. Y. P. S. C. E., 3, and Jun. C. E. S., 85c., both for pupil, Bombay, 11 35

MINNESOTA. — St. Paul, Mrs. M. W. Love, for work, care Rev. E. P. Holton, 40 00

NORTH DAKOTA. — Caledonia, Junior C. E. S., for orphans, 1 50

SOUTH DAKOTA. — Oahe, Industrial School for Orphans, 10; Yankton, Cong. Sab. sch., for school, care Rev. R. A. Hume, 17.07, 27 07

CANADA. — Montreal, Chinese Class of Emmanuel Sab. sch., for native preacher, care Rev. C. R. Hagar, 30 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

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For orphans,	20 00	
For support of boys, care Rev. W. T. Currie,	16 00	—36 00

AUSTRIA. — Prague, Church, for work of Rev. Henry Kingman, fl.53.50=21.40; Weinberge and Smichov, Churches, for work of Rev. H. Kingman, fl.100=40, 61 40

MEXICO. — Fuerte, Children of Rev. H. M. Bissell, for work, care Rev. H. N. Barnum, 2 00

TURKEY. — Marash, Armenian friends, interest on endowment of Theol. Sem. 50 00

MISSION WORK FOR WOMEN.

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For orphans, care Miss F. E. Burrage,	136 75	
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For pupil, care Miss E. M. Stone,	11 00	
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For Okayama Orphanage,	5 00	
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For housekeeping expenses of Miss Rose A. Bower,	168 75	
For salary Misses Ely, part of 1896,	357 67	--1,763 67

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For orphans,	5 00	
For orphans,	28 00	
For orphans,	5 00	
For orphans,	5 00	
For Bible reader, care Miss E. M. Swift,	18 25	
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For orphans and widows, care Mrs. T. A. Baldwin,		15 00
		4,620 93
Donations received in January,		51,397 96
Legacies " " "		8,487 98
		59,885 94

Total from September 1, 1896, to January 31, 1897: Donations, $181,959.18; Legacies, $19,729.50=$201,688.68.

FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

NEW HAMPSHIRE. — West Lebanon, Y. P. S. C. E. Cong. ch. 15 00

MASSACHUSETTS. — Boston, J. N. Denison, 200; Estate W. O. Grover, 300; Mansfield, Cong. Sab. sch., 8.50; Newton, Mrs. J. W. Davis, 10, 518 50

OHIO. — Painesville, Estate S. Bigler, 3 52

WISCONSIN. — Estate Mrs. C. L. A. Tank, 500 00

	1,037 02
Previously acknowledged,	73,793 56
	74,830 58

JOSHUA W. DAVIS, *Treasurer,*
Sears Building, Boston.

JANUARY 16, 1897.

For Young People.

CATO OF BAILUNDU.

BY MRS. BERTHA D. STOVER, OF WEST AFRICA.

"To throw your lives away upon savage Africans seems a fool's errand," were words uttered to the writer when we first went out to West Central Africa. But was it a "fool's errand" which carried into that country a gospel which discovered among those savages such men as the subject of this sketch?

In 1882, when Cato first came to the mission at Bailundu, he was judged to be about fourteen years of age. He first attracted attention by his cleanly habits and willingness to work, and it was soon discovered that he must be kept employed or the old adage about Satan finding something for idle hands would

MRS. FAY'S KINDERGARTEN AT BAILUNDU.

prove true in his case. He could pout like any schoolgirl, and was often in a fit of sulks, till he was one day led to a mirror and told to look at himself. Gazing for a time on the face before him, he burst into laughter, and has never been known to pout since. Quick at lessons as at work, his honesty and willingness soon won all hearts, so that when anything on the station or at a distance required special speed or care he was the one chosen to do it.

When Mrs. Minnie Sanders died in Bihé and word came to us at Bailundu, Mr. Stover despatched Cato with two others on a few hours' notice with a letter to Mr. Sanders, who was at the coast but whom they expected to meet on his way inland. On they went day after day, their rations were short, and the others were for turning back. But Cato said, "I was intrusted with this letter to Mr. Sanders, and I shall go till I find him." This he did, finding him at the coast

waiting for porters. It was at this time that the Benguella Station was closed up and to Cato was given the box containing the valuable papers and money, the missionary remarking, "I know it will reach Bailundu if *he* does."

When Dr. Rose Bower was called to another station in the worst part of the rainy season, they came on the last morning of the journey to a river so swollen that the caravan said it was impossible to cross. But on this occasion, as on all others, this brave man saw only his duty. From early morning till late afternoon Dr. Bower sat on the river bank and waited, while Cato, assisted by one other man, stood up to his armpits in water, building a bridge for her to cross upon. Writing back to the station Dr. Bower said, "A mistake was made. Cato was meant for a white man, but got into a black man's skin." No, a mistake was not

A MISSION HOUSE AT BAILUNDU.

made, and there are many more his equal who shall yet come out from the schools of this mission.

Cato was one of the original fourteen who formed the first church, in 1887, and took the name of Jacob. He served as deacon for a time, but was soon chosen pastor, which position he still holds, though he is not ordained. Working his way up from dishwasher and woodcutter to housebuilder and caretaker, he finds himself Mr. Stover's scribe and chief assistant, copying a great deal of the Bible translations for the mission press. Earning his own living in these ways, he also spends much time in teaching, both in the station schools and at the villages. When going to these latter places he was obliged to leave home at daybreak, walk eight miles and teach till noon; hurrying home he attended school on the station in the afternoon. When I left Africa for medical aid it was

A FOREIGN SETTLEMENT IN WEST AFRICA.

Cato who carried me to the coast, ever watchful for my safety and comfort, insisting upon my riding through places where every one else walked. And again, when Mr. Stover started for America, too weak to ride his mule, it was Cato who watched over him on the journey, carrying him over rocks where he had never ridden before, and where he would have been afraid in any other hands. My last words to him were, "Take good care of my husband till my return." Later he wrote me in his quaint English, "I am doing Mr. Stover's care all times. I long to see your face, but cannot because you leave far away your home."

During the late disaffection, when many fell away, his grief was great. "They know better," he writes, "but they follow their evil hearts instead of their Lord." At another time he writes, "My heart is broken to pieces in my body between me," and his one cry was, "Pray for us to God. He only can help us." Then when the reaction came and many returned, his joy was great. "Oh, I am so glad, so glad for God! If only they return truly." Mrs. Fay writes: "You do not know what a jewel Cato is. Always the same; ever ready to spend or be spent, standing steadfast through every trial. I would rather hear him preach than any of the white men."

And it is in the church that his best work is being done. He has never received one cent of salary, though he has had charge of the Sabbath morning services, taught in the Sabbath-school, gone out to preach at the villages in the afternoon, and led the midweek meeting. Ever watchful of his flock, correcting, entreating, and warning, he lives among them an upright life, the only one among them all who has never given cause of anxiety as to his spiritual life. At one time, during the illness of his teacher, the entire care of the church rested upon him for several months. During that time there was special interest shown by the people, and faithful work was done, proving to many minds that it is to be native agency which is to reach the African masses. But these agents must be trained for their work and guided by Christian foreigners.

One of the late letters from the mission brings us a pen picture of this young man's new home: "We went to-day to visit Cato and his wife in their new home. The house is built of adobe. There are five rooms, large windows, and fireplaces. All the floors are covered with matting and there are mats for ceilings, except the sitting-room, which is ceiled with cloth. There are curtains at the windows, pictures on the walls, while on a corner bracket ticks his little clock. On a table covered with oilcloth are to be seen his books and writing materials. A door opens upon a veranda towards the garden which is neatly laid out in beds, and is separated from the village by a high fence. From this home we went into a native hut, where the smoke soon drove us out."

Those of us who can look beneath the surface can see in this picture Christ the Redeemer reigning in a human heart that fifteen years ago was as dark as midnight. It is not surprising that, when the question was asked Mr. Stover recently what he considered the best result of these years of his labor in Africa, his quick response was, "Cato!"

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